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Incense for the altar. A series of devotions for the use of communicants

William Edward
Scudamore



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Incense for the Altar.

INCENSE FOR THE ALTAR.

A Series of Devotions

FOR THE

USE OF EARNEST COMMUNICANTS,
WHETHER THEY RECEIVE FREQUENTLY OR AT
LONGER INTERVALS.

BY
W. E. SCUDAMORE, M.A.,
RECTOR OF DITCHINGHAM.

"In every place incense shall be offered unto My Name,
and a pure offering."—*Mal. i. 11.*

"Golden vials full of incense, which are the prayers of the
saints."—*Rev. v. 8.*

"Let my prayer be set forth before Thee as incense."—
Ps. cxli. 2.

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Incense for the Altar.

DIRECTIONS FOR THE USE OF THIS BOOK.

IF it is your daily study to lead a strict and devout life, you need not fear to take this Holy Sacrament with little or no preparation. It may sometimes be your duty to receive it at a very short notice. But whenever you are able, you ought to prepare for it by special acts of earnest prayer and self-examination. The more carefully you cleanse and array your soul to meet the Divine Master of the Feast, the richer blessing may you hope to obtain from Him. It is the design of this book to assist you, if it please GOD, in that great work.

The prayers which it provides may be used by persons communicating several times in the month, and even daily; as well as by those who receive but once a month or less frequently.

(1.) Suppose, for example, that you communicate *every day*. In that case you are to take no notice of the days of the week, or of "Morning" and "Evening," as they are named in the headings of the several sets of prayers ; but you will be guided only by the capital letters (A), (B), &c., (\mathfrak{A}), (\mathfrak{B}), &c.

Begin by saying the prayer marked (A) in Part I. before you go to Church, and after having communicated, in the course of the day, or after your evening devotions, say the corresponding prayer, viz. that marked (\mathfrak{A}), in Part III. The next day you will in the same manner say (B) in Part I. before Communion, and (\mathfrak{B}) in Part III. after. On the third day you will similarly say (C) and (\mathfrak{C}) ; and so on. You may also use the Litanies in Part II. on any day on which you communicate.

In Part III. there are no prayers corresponding to (Y) and (Z) of Part I. Hence when these are used by daily communicants, they will have to *select* prayers from Part III. to be said after Communion.

(2.) Or suppose that you receive *every other day*. Then on the morning of the vacant day, you will say (\mathfrak{A}) in Part III. as a thanksgiving for the Communion of the preceding day, and in the evening (A) in Part I. in preparation for the Communion of the morrow. On that day, you will say (B) before, and (\mathfrak{B}) after ; on the third day (\mathfrak{C}) in the morning and (C) in the evening ; on

the fourth, when you receive again, (D) and (E); and so on.

(3.) If you communicate *every Sunday*, you will begin to prepare on Wednesday evening, saying from Wednesday to Saturday inclusive the prayers from (A) to (G) in Part I. After the Communion, you will say from (H) to (K) in Part III., beginning on Monday morning. This will carry you over Wednesday morning, and in the evening of that day your preparation for the next Communion will begin. For this you will say from (L) to (M) in Part I. From the Monday morning following to that of Wednesday you will say, for thanksgiving, from (F) to (J) in Part III. And in this manner you will use each week *seven* prayers from Part I. and *five* from Part III., as they come. When you are at the end of either series, on whatever day it occurs, you will simply turn back and begin that series again.

(4.) If there is an interval of a *fortnight or more* between your Communions, you will take no notice of the letters (A), (B), &c., but be guided by the day of the week. For in that case you will be able to go through the whole book in order, just as it stands, for every Communion. You may then either use all the prayers which are provided for each morning and evening, or only say by turns the portions between which the short rubric *Or this*—with a capital (A), (B), &c., (N), (W), &c., appears; that is, you can say

the first portion for one Communion, and the second for another. These are assumed to be on Sunday.

The texts from Holy Scripture and the concluding Collects are intended for constant use.

It will be observed that each set of prayers for morning and evening is upon a theme; as, for example, Anticipation, the Sacrifice of CHRIST, &c. It may be sometimes better that in saying them you should leave the prescribed order, and select according to the subject, as indicated in the headings, those which seem most suitable for you at the time.

In Part IV. will be found a form of self-examination and confession, to be used at stated times on the Friday or some other suitable day before your Communion, in addition to the prayers for the day.

Self-examination ought to teach you your own especial faults and evil tendencies. It will also lead you to observe that one time a certain sin is more frequent with you, or a certain temptation more powerful; and at another time, another. Hence there will always be some grace for which you ought especially to pray in connection with this Holy Sacrament. You may do this in your own words, or you can find Collects, that will serve the purpose in the Prayer Book.

In using this book you will also be reminded that it is well to commemorate in your prayers

the several Holy Days and Seasons of the Christian year.

Both "Prayers for particular Graces," and "Proper Collects" for Days and Seasons, which, it is hoped, may be found useful, are provided in a Manual of Prayer published by the present writer under the title of "Words to take with Us."

It is recommended and supposed that you use these devotions after your private evening and morning prayers; but there is nothing in their matter which makes them unfit for use at any other time. Use them, therefore, at whatever hour you can do it with the best effect. Only keep punctually to the time that you have chosen.

Part II.

THE SUNDAY BEFORE.

After Evening Prayers.

ANTICIPATION.

Text.—“Wherewith shall I come before the LORD, and bow myself before the High GOD?”—Mic. vi. 6.

(A.)

O GOD, the only living God, through Whom both the body and the soul of man do live, look graciously upon me, and upon all those who set their heart to seek Thee in Thy most holy Sacrament.

Let not that which should be for our wealth, become to us, through our sins, an occasion of falling.

Prepare Thou the hearts of Thy people, and visit us with Thy salvation.

Let Thy Priests be clothed with righteousness, and let Thy saints sing with joyfulness.

O LORD, save Thy people, and give Thy blessing upon Thine inheritance. Feed them, and set them up for ever.

Or this, (B.)

I will wash my hands in innocency,
O LORD; and so will I go to Thine Altar.

O wash me thoroughly from my wickedness, and cleanse me from my sin.

Array me in the robe of righteousness, that I may stand without rebuke before Thee.

Sanctify my heart and my mind, and renew a right spirit within me ; that I may offer a holy offering acceptable to Thee, through JESUS CHRIST.

With my whole heart will I seek Thee. I hunger for the Bread of Heaven ; I thirst for the Living Water.

Grant that, in partaking of Thy Altar, I may partake effectually of Him, Who is the one sufficient Sacrifice for sin.

O weigh me not in the balance of the Sanctuary, lest I be found wanting ; but

according to Thy great mercy look Thou upon me, and accept me, in Thy dear SON, the LORD our righteousness.

Then remaining on your knees, read the following words of your Blessed LORD with the same reverence, as if you heard them from His lips. They were meant for you, and are spoken to you.

Text.—“As the living FATHER hath sent Me, and I live by the FATHER ; so he that eateth Me, even he shall live by Me.”—S. John vi. 57.

Meditate with awe and ardent longing on this wondrous life-giving union with GOD, thus offered to you in the Incarnate SON ; and full of the devout affections which such thoughts must produce, again lift up your heart in prayer.

O GOD, our heavenly FATHER, Who when we were dead in sin didst quicken us again by a new birth of Thy life-giving Spirit, vouchsafe, I beseech Thee, so to renew and sustain my soul by the True Bread from heaven in these Thy holy Mysteries, that I may continue to live in Thee, and may grow in all things well-pleasing unto Thee ; through JESUS CHRIST Thy SON our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, Which art in heaven,

Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

[Collect for the Season.]

GOD the FATHER, GOD the SON, and GOD the HOLY GHOST have mercy upon me, and upon all for whom I ought to pray, protect us from all evil, and confirm us in all good, both now and evermore. Amen.

THE MONDAY BEFORE.

After Morning Prayers.

FEAR AND DESIRE.

Text.—“ My soul is athirst for GOD ; yea, even for the living GOD. When shall I come to appear before the presence of GOD ?”—
Ps. xlvi. 2.

(C.)

IT is my SAVIOUR’s last command, “ Do this in remembrance of Me.”

And yet I am unworthy, utterly unworthy, thus to draw near unto Him and Thee, Thou GOD All-righteous and All-holy.

Thou offerest grace and blessing, while I deserve Thy wrath and punishment.

Yet why should I fear, when Thou dost so lovingly invite me ?

Why, O dear SAVIOUR, should I draw back, when Thou biddest me cast my burden at Thy feet, and there find rest ?

Constrain me, rather, that with ardent longing and a fixed heart I press to obey Thy call.

O FATHER, draw me to Thy SON. O SON, present me to Thy FATHER.

Lo ! I come to do Thy Will, O GOD.

Dispel every fear, and remove every doubt ; drive from me every evil thought, every suggestion and illusion of the enemy ; and subdue within me each sinful temper, unholy passion and desire.

Give me power over the sin that doth so easily beset me, and make me humbly bold to enter into the chamber of Thy Presence, and to partake of Thy holy Table.

Or this, (D.)

My life, and all that I am, and ever hope to be, stand in obedience to Thy holy will, my GOD and Maker.

To this end didst Thou create me, that I might be blessed in loving and serving Thee.

To this end was I redeemed, that I might be again conformed to Thee through Thy beloved SON.

O that I may never again forsake Thee ; never again reject the mercy, and the blessings, that Thou dost daily offer me in Him.

Rather, raise up Thy power, and give

me greater love, more earnest longings to be Thine.

Show me more and more how I may find Thee in Him, Who is the Way and the Truth and the Life.

Thou art my portion ; Thou art my only hope.

With desire do I desire to eat this Passover with Him, to be filled with the Bread of Heaven, and to rejoice before Thee.

O let Thy loving mercies come unto me, that I may live ; for Thy law is my delight.

Listen to the words of Scripture which follow, as to the voice of the Spirit speaking to your soul.

Text.—“Now set your heart and your soul to seek the LORD your GOD.”—I Chron. xxii. 19.

Consider well what this oracle of God demands of you ; resolve to obey it fully, and seal your resolution with prayer.

O LORD JESUS CHRIST, Who hast called me to this feast of good things, inflame my heart and soul with a fervent love, strengthen me in every good purpose, and prepare me for Thy holy presence. Withhold not from me, for my sins, any of those gifts and graces which Thou dost confer

upon Thy faithful through the mystical Communion of Thy sacred Body and Blood ; Who livest and reignest with the FATHER and the HOLY GHOST, ever One GOD, world without end. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, SON, and HOLY GHOST, be with me, and with all for whom I ought to pray, and lead us on from strength to strength, until we have attained to perfect rest in Him. Amen.

After Evening Prayers.

HINDRANCES AND FAILURES.

Text.—“I delight in the law of GOD after the inward man, but I see another law in my members, warring against the law of my mind.”—Rom. vii. 22, 23.

(E.)

I AM not free to do that which my soul approves. I will and I will not.

Thou knowest, O LORD, that, though the spirit be willing, the flesh is weak, the world powerful, and Satan full of guile.

At every step I stumble. I am faint, though still pursuing.

But for Thy saving hand I shall sink in deep mire, where there is no standing ; I shall come into deep waters, where the floods overflow me.

But for Thy grace and help, I shall lose that which Thou hast wrought in me ; my prayer will be turned into sin ; I shall offer polluted bread upon Thine Altar.

Save me, then, O LORD, for Thy great mercy's sake. Remove every hindrance, and make Thy way straight before my face.

Then shall I bow before Thee with clean hands and with a pure heart.

Then shall I eat and drink with gladness of heart before Thee ; and Thou shalt strengthen me against all my foes.

Or this, (F.)

Thou, GOD, seest me. Thou understandest my thoughts long before.

Thou seest that my heart is set to know Thee, as Thou knowest me ; to love Thee

above all things ; and to obey and serve Thee, as becomes the creature of Thy hand.

But Thou seest, too, that I am sore let and hindered in running the race that is set before me.

My sins have taken such hold of me, that I am not able to look up. I am very slow to hear Thy voice, and slower to obey it.

Thou seest how I am held back and turned aside, when I would set my face towards Thine Altar, and meditate on Thy redeeming love.

O LORD, make haste to help me, be Thou my strength and my shield.

Scatter the powers of evil, that seek to come between my soul and Thee.

Let nought deprive me of that food of life, and medicine of immortality, which Thou dost offer me in this Holy Sacrament.

O send out Thy Light and Thy Truth, that they may lead me ; and bring me unto Thy holy hill and to Thy dwelling.

Then will I go unto the Altar of GOD, even unto the GOD of my joy and gladness.

Text.—“Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us.”—Heb. xii. 1.

The Prayer after consideration of the foregoing text.

O GOD, Who hast promised to them that seek wisdom, that their steps shall not be straitened, and that when they run they shall not stumble ; put far from me, I beseech Thee, every rock of offence, and occasion of falling ; and so protect and lead me day by day, and so prepare and sanctify my heart, that in those holy Mysteries to which Thou hast invited me, I may find Him for Whom my soul longeth, CHRIST the Power of GOD and the Wisdom of GOD, and may evermore abide in perfect union with Him ; through the same JESUS CHRIST our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, GOD, &c., (as at p. 10.)

THE TUESDAY BEFORE.

After Morning Prayers.

THE WEAKNESS AND CORRUPTION OF MAN.

Text.—“I know that in me, (that is in my flesh,) dwelleth no good thing.”—Rom. vii. 18.

(G.)

BEHOLD, I was shapen in wickedness,
and in sin hath my mother con-
ceived me.

I am weak and helpless. I cannot
arise and stand upright.

I renounce the evil one, and still com-
ply with his suggestions.

I condemn the world in words, but it
still clings to my heart.

I confess the dangerous weakness of
this sinful flesh, but still cherish and in-
dulge it beyond the needs of nature.

I purpose good which I do not perform.
I fall perpetually into evil which Thou
hast warned me to avoid.

I desire to draw near to Thine Altar

with a cleansed heart, but every day doth some fresh sin defile my soul, and stain the wedding garment in which Thou hast clothed me for Thy Feast.

And it is Thou, LORD, only, Who canst save me from further sin, and make me less unmeet to present myself before Thee.

O help me and heal me, for Thy great mercy's sake, and graciously accept me in Thy dear SON.

Or this, (H.)

Deliver me, O LORD, from all my foes ;
for I flee unto Thee to hide me.

I stretch forth my hands unto Thee ;
my soul gaspeth unto Thee as a thirsty land.

There is nothing in me to deserve Thy love ; there is everything to deserve Thy wrath.

If Thou leave me to myself I must fall again ; I must become and abide the slave of sin.

How then can I please Thee, the Holy One and the Just ? Wherewith shall I come before the LORD, and bow myself before the High GOD ?

How shall I dare to present the provocation of my offering, and to take the children's Bread from the great Master's Table?

There is nothing impossible with Thee, O LORD ; and to Thy grace and mercy I commit myself.

Consider my complaint ; for I am brought very low.

Bring my soul out of prison, that I may give thanks unto Thy Name.

Behold, GOD is my helper ; the LORD is with them that uphold my soul.

Text.—“The heart is deceitful above all things, and desperately wicked. Who can know it?”—Jer. xvii. 9.

A Prayer after consideration of the text.

O Merciful FATHER, from Whom no secret of this weak and sinful heart is hid, show me, I beseech Thee, whatever Thou hast against me, as it is good for me to know it. Give me humility to bear Thy judgment of my sins, and to submit to Thy chastisements ; that in due time Thy comforts may refresh my soul, and Thy mercy save me ; through JESUS CHRIST Thy SON. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, &c., (as
at p. 14.)

After Evening Prayers.

OUR STRENGTH IS FROM GOD.

Text.—“They that wait upon the LORD shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary ; they shall walk and not faint.”
—Isa. xl. 31.

(I.)

BLESSED art Thou, O God, Who when we had forsaken Thee, didst not forsake us, and leave us to our own choice of sin and misery.

Thou hast given us a new birth unto holiness, and to the hope of life eternal.

Thou hast sent down on us the Spirit of adoption, and permitted us to call Thee FATHER.

Thou hast made us one with Thy beloved SON in His Mystical Body, Thy

Church, and in Him hast given us to partake of Thy nature.

And now Thou dost offer unto us both food for sustenance, and medicine for healing, in this most blessed Sacrament of His Body and Blood.

Thou art our GOD, even the GOD of Whom cometh salvation : Thou art the LORD by Whom we escape death.

O that I may now with my whole heart embrace Thy gracious offers, put my whole trust in Thee, and go forth to the good fight of faith in Thy strength alone.

Or this, (J.)

Without Thee, O blessed JESUS, I am nothing ; I can do nothing.

But Thy grace is sufficient for me ; Thy strength is made perfect in weakness.

And Thou dost offer to me Thyself, the bread that strengtheneth man's heart with spiritual strength, to quicken, restore, and stablish me.

Why then should I fear ? I can do all things through Thee strengthening me. While I am faithful to Thee, I shall not fall nor faint.

Enlighten me with Thy wisdom, and

arm me with Thy might, that I may escape all the snares, and overcome all the assaults, of my great enemy.

For Thou truly art my strength and my salvation. Thou art my defence, so that I shall not fall.

My heart and my flesh faileth; but Thou art the strength of my heart and my portion for ever.

Text.—“In the time of trouble He shall hide me in His tabernacle; yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.”—
Ps. xxvii. 5.

The Prayer after Meditation.

O GOD, Who knowest that without Thee we cannot but fall, mercifully grant unto Thy servant, that coming unto JESUS in these holy Mysteries I may receive strength to contend against the prince and powers of darkness, and may henceforth abide unshaken on the Rock of my Salvation; through the same JESUS CHRIST, Thy SON, our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, GOD, &c. (as at p. 10.)

THE WEDNESDAY BEFORE.

After Morning Prayers.

THE BETRAYAL OF CHRIST.

Text.—“JESUS knew from the beginning who they were that believed not, and who should betray Him.”—S. John vi. 64.

(K.)

O MERCIFUL and loving JESUS, Who didst so long bear with the traitor Judas, bear with me still, I humbly beseech Thee, O LORD.

Leave me not, as Thou wast at length constrained to leave him, to the evil devices of my own heart.

Again and again have I betrayed Thee for some fancied good, for some deceitful bribe of Satan, or of this wicked world.

Save me from myself, I beseech Thee. Save me from the seductions of the evil one, lest I crucify Thee afresh by my sins, and put Thee to an open shame.

Thou wast betrayed with a kiss. Grant that I may never touch Thy Sacred Body

in those awful Mysteries with false or unclean lips ;

That I may never cry Hail, Master ! with my mouth, while I own another master in my heart.

Grant that I may at all times and in all places, but above all when I am preparing to meet Thee at this sacred Feast, both seek and serve Thee in sincerity and truth.

Or this, (L.)

Thou needest not that any should testify of man ; for Thou knowest what is in man.

Thou Who wilt one day be my judge art now the witness of all that I do.

There is not one thought or imagination of this sinful mind, there is not one emotion of this sinful heart, that can be hid from Thee.

Thou art at this moment reading all that is passing within me.

Thou knowest, if I love Thee.

Thou knowest, if my desire be towards Thee indeed.

O that I might long for Thee and for

Thy sacred Gifts with all the earnestness
that I profess in words ;

That I might love Thee, as Thou hast
loved me ;

That I might seek Thee as Thou in Thy
great love hast sought me.

Make me, O LORD, in heart and soul
what I would wish to seem, and what Thou
wouldst have me be.

Unite me unto Thyself, and make me
through this blessed union a partaker of
Thy meekness and lowliness of heart, of
Thy righteousness and charity, of Thy
purity and holiness.

Text.—“I am He which searcheth the reins
and hearts, and I will give unto every one
of you according to your works.”—Rev. ii.
23.

The Prayer.

O GOD, our ever present Judge, Who
requirtest truth in the inward parts, cleanse
me, I beseech Thee, from all deceit and
guile, from all hypocrisy and false pre-
tence ; and give me grace to keep this
holy Feast of the New Passover, and to
eat of the Lamb that was slain for me,
with the bitter herbs of penitence and the
unleavened bread of truth ; through the

same JESUS CHRIST, Thy SON, our LORD.
Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, &c. (as at
p. 14.)

After Evening Prayers.

THE PERSISTING LOVE OF GOD.

Text.—“Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of GOD, which is in CHRIST JESUS, our LORD.”—Rom. viii. 38, 39.

(M.)

O GOD, Whose very nature is to love,
make me, I beseech Thee, less unworthy of Thy love.

I cannot love Thee as I ought, and I have deserved through my unthankfulness that Thou shouldst leave me to myself.

But Thou dost love me still. Thou hast not forsaken me, though I have forsaken Thee.

Thou hast loved me with an everlasting love, and with loving-kindness hast Thou drawn me.

Each time that I receive those holy Gifts, I behold a fresh pledge and token of Thy love.

Then dost Thou seal to me Thy blessed promises with the blood of the everlasting covenant.

Hereby I know and am assured that nothing can separate me from Thy love in Him.

Protect and save me from myself, O merciful and gracious GOD, that I may never by an evil choice renounce Thy love and destroy the soul that Thou hast saved.

Or this, (N.)

Blessed art Thou, O JESUS, GOD and Man, Who hast washed us from our sins in Thy Blood.

Thy love is greater than a mother's love. Thy love passeth knowledge.

As the FATHER hath loved Thee, so hast Thou loved us. So cleanse, strengthen, and sanctify me, that I may continue in Thy love.

Thou hast proved Thy love by condescending to my nature ; by suffering for my sake contempt, indignity, and wrong ; by enduring toil and pain, thirst and hunger, agony of body, desolation of spirit, death.

What sorrow was like Thy sorrow, and what love was like Thy love ?

And still Thou watchest over me ; and seekest me, whenever I go astray.

Still Thou pleadest Thy sacrifice for me a grievous sinner.

Still in this holy Sacrament dost Thou gather up and pour upon me all the treasures of Thy love.

There, as our Great High Priest, Thou settest forth before Thy FATHER in heaven that One great Offering of Thyself upon the Cross.

There, as the Lamb of GOD, once offered, Thou feedest us, unworthy as we are, with Thine own Body and Blood.

What can I give Thee in return ? How can I show my thankfulness for this Thy boundless love ?

O loving Master, I have sinned ; I have betrayed Thee ; but Thou knowest that I love Thee.

This is all that I can do ; and even this
Thou givest me.

O LORD, increase my love.

Text.—“Herein is love, not that we loved GOD, but that He loved us, and sent His SON to be the propitiation for our sins.”—
I S. John iv. 10.

The Prayer.

O God, Who by Thy dear SON JESUS CHRIST hast ordained this Sacrament of mystic union to be the sign and instrument of Thy persisting love ; give me, I beseech Thee, such true repentance for my sins, that partaking therein of Thy CHRIST, and having fellowship through Him with Thee and with Thy ever-blessed SPIRIT, I may love Thee in return, as Thou shouldest be loved, and serve Thee with a whole and ready heart ; through the same JESUS CHRIST our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, &c. (as at p. 10.)

THE THURSDAY BEFORE.

After Morning Prayers.

LOVE FOR LOVE.

Text.—“Praise the LORD, O my soul ; and all that is within me praise His holy Name. Praise the LORD, O my soul, and forget not all His benefits, Who forgiveth all thy sin and healeth all thine infirmities, Who saveth thy life from destruction and crowneth thee with mercy and loving-kindness.”—Ps. ciii. 1—4.

(O.)

GOOD art Thou and gracious, O my GOD, above the merit of the Seraphim and Cherubim.

Wonderful art Thou in Thy mercy towards the sinful sons of men.

For from Thyself alone is all that Thou canst see of good in the highest or the lowest of Thy creatures.

Every blessing, comfort, help, deliverance, is of Thy free bounty, grace, and love.

If I could know Thee as Thou art, I

must love Thee above all things ; but through my sins, my many great and grievous sins, a veil is on my heart ; and Thou art hidden from mine eyes.

My soul cleaveth to the earth. My sins have taken such hold of me that I am not able to look up.

O cleanse my heart, that I may know Thee. Enlighten mine eyes, that I may see Thee, and may be filled with the love of Thee and of Thy righteousness.

Thou hast done all that could be done to win my love.

Thou hast shown Thyself to me in Thy beloved Son, GOD made man.

Thou hast given Him to die for me, that I might live again to Thee.

Thou givest Him still in this most blessed Feast to quicken, nourish, strengthen, and refresh me on my way.

Thou dost draw me with the cords of a man, with bands of love.

So bind me to Thyself in Him, that I never again stray in thought or in will from Thee.

Or this, (P.)

O blessed JESUS, Who hast loved me unto death, inspire me with a true, faithful, and abiding love of Thee.

Lift up my heart and soul with Thee, to where Thou art ; unto the throne of Thy FATHER and my FATHER, of Thy GOD and my GOD.

Thou hast become one of us, that Thou mightest love us and care for us as Thy own flesh and blood.

Make us to love Thee in return as Thou art Man ; that we may learn also to love Thee as GOD.

Touch this hard heart with compassion for Thy sorrows.

Teach me to mourn over my sins, which brought Thee to those sufferings.

Give me such a sympathy with Thee, that I may hate sin, because Thou hatest it ; and love righteousness, because Thou art righteous.

Inspire me with a deep and loving reverence for Thee, as Thou art set before my soul in the lively oracles of GOD.

Inspire me with an ardent desire to

meet Thee, and to partake of Thee, in those holy Mysteries.

May my heart and my soul be drawn towards Thee and fixed on Thee, as my lips approach Thy sacred Body and Thy precious Blood.

Make me Thine own, and one with Thee ; and confirm and seal me Thine by the gift of Thy holy love.

Text.—“ If ye had known Me, ye should have known My FATHER also ; and from henceforth ye know Him, and have seen Him.”—S. John xiv. 7.

The Prayer.

O merciful GOD, our FATHER, Whom truly to know and love is abiding life and bliss ; grant that I may both see and love Thee in Thy SON JESUS CHRIST, and cleaving unto Him in life and death may attain to dwell with Thee for ever ; through the same JESUS CHRIST, our LORD and SAVIOUR. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, &c. (as at p. 14.)

After Evening Prayers.

SACRAMENTAL LOVE AND UNION.

Text.—“Having loved His own which were in the world, He loved them unto the end.”—
S. John xiii. 1.

(Q.)

O THOU long-suffering and most loving SAVIOUR, when canst Thou cease to have pity or to love !

Though we forsake Thee and betray Thee, Thou still lovest us ; Thou still seekest us, if haply we will yet be found of Thee.

Therefore didst Thou bequeath to Thy disciples, ere Thou wentest away, an abiding pledge and sacrament of love.

Be with me now, O LORD, as Thou wast with them, while I meditate on this dear proof and token of Thy undying love.

Taking that bread into Thy holy hands, Thou saidst, This is My Body.

Taking that wine, Thou saidst, This is My Blood.

And Thou hast said, He that eateth My

Flesh and drinketh My Blood dwelleth in Me and I in him.

LORD, I believe; help Thou mine unbelief.

Thou comest, in the might of Thy life-giving Spirit, to revive within me all that is decayed or dead through sin.

Thou comest, the Divine Physician, to heal this sin-fevered soul.

Thou comest, the Sun of Righteousness, to deliver me from the power of darkness, and to enlighten me with the light of heaven.

Thou comest to be the very mind of my mind, the heart of my heart, and soul of my soul.

In awe and thankfulness, and thankful love, I bow, and wonder, and adore.

Or this, (R.)

Thou knowest, O gracious FATHER, Thou knowest on whom Thou hast spent through Thy Beloved SON such store of care and goodness, tenderness and love.

Thou seest me through and through. I could not hide myself from Thee, if I would.

Thou seest me less than the least of Thy mercies. It is of Thy love alone that I am not blotted out of the book of the living.

How then shall I dare to draw thus nigh unto the Holiest? to invite Him to dwell within this sinful soul and body? Nay, to invite with Him Thyself, the Eternal FATHER, and Thy blessed Spirit?

Behold, I can do nothing of myself. Thou must Thyself prepare Thy dwelling-place.

LORD, I am Thine; and to Thy will, and to the power of Thy grace, I resign myself wholly.

Make me a clean heart, O GOD, and renew a right spirit within me.

Let Thy loving Spirit lead me forth into the land of righteousness.

Text.—“I am the vine; ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.”—S. John xv. 5.

The Prayer.

O blessed LORD and SAVIOUR, Who hast promised that because Thou livest we shall live also; give me, I beseech Thee, through Thy Holy Sacraments, such

a measure of Thy life-giving grace, that I may not only live in Thee, but may become like unto Thee in truth of holiness, and for Thy sake be well-pleasing unto Thy FATHER in heaven ; to Whom with Thee and the HOLY GHOST, be all honour and glory, now and for ever. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, &c. (as at p. 10.)

THE FRIDAY BEFORE.

After Morning Prayers.

THE SACRIFICE OF CHRIST.

Text.—“CHRIST also hath once suffered for sins, the just for the unjust, that He might bring us to GOD.”—*I S. Pet. iii. 18.*

(S.)

O GOD, Who of Thy great love, while we were yet sinners, didst send Thy SON to suffer and to die for us, have mercy upon me.

Hear me this day for His dear sake, while I humble myself before Thee for my sins, which brought Him to that cross.

Only to Thy mercy in JESUS can I look. I am lost for ever, unless I am saved by Him.

Accept the ransom of my soul, that I may live.

Wash me in the Blood of Atonement, and cleanse me from all my sins.

Behold, my heart is again set to take

part in the commemoration which He ordained of that all-sufficing Sacrifice.

O purify me according to the purification of Thy Sanctuary. Prepare Thou my heart ; and then let Thine ear hearken unto my prayer.

Look not upon me, or on the offerings of my hand ; but upon Thy Lamb without spot, slain for me from the foundation of the world, and in His perfect Sacrifice, pardon and accept me.

Or this, (T.)

O Lamb of God, that takest away the sins of the world, have mercy upon me.

O JESUS, Who by Thy precious blood-shedding hast redeemed me unto God, pity, protect, and save me.

I am oppressed by mine iniquities : do Thou undertake for me.

Thou only art holy : be Thou my advocate and mediator.

Thou art the only propitiation for sin : plead for me by Thine own Blood and merits.

Thou hast commanded me to show Thy death in those great Mysteries, for which I

beseech Thee this day to prepare and purify me.

Grant that I may draw near to that memorial of Thy atoning death, as to Thy very Cross and Passion;

Grieving for my sins by which Thou wast crucified;

In loving sympathy with Thy sufferings and sorrows;

Dying with Thee unto sin; living with Thee unto righteousness.

Thus let me lie before Thee, gracious LORD, under the blessed shadow of Thy cross,—

There to be bathed with Thy Blood;

There to be quickened by Thy death.

Text.—“ GOD commendeth His love towards us, in that, while we were yet sinners, CHRIST died for us.”—Rom. v. 8.

The Prayer.

O GOD, Who of Thine infinite compassion hast provided a propitiation for our sins; mercifully grant that I may so lay hold of the Cross of Thy CHRIST, and with such love commemorate His Death and Sacrifice, that my forgiveness may be sealed in heaven, and all my prayers and deeds be made acceptable to Thee; through

the same Thy SON our SAVIOUR JESUS CHRIST. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, &c. (as at p. 14.)

SELF-EXAMINATION.

As Sunday is a festival kept on account of our LORD'S resurrection on that day, so is Friday observed as a fast, because it was the day on which He suffered. On this day, then, you must in a more particular manner humble yourself before GOD for all your sins, and study to purify yourself from everything that displeases Him. Such being the especial duty of Friday, there can be no day more fit for that closer consideration of your state before GOD, which is so important a part of preparation for Communion. A series of questions for self-examination, followed by a form of confession, will be found further on in Part IV. of this book. Use them at such a time of the day as you find most convenient. The only caution to be offered is, that you do not defer the duty until you are too tired to attend to it properly.

If by such means you cannot so prepare yourself as to receive this holy Sacrament with a quiet conscience, the Church (in the first Exhortation to be used when notice of Communion is given) bids you go to your Parish Priest, "or to some other discreet and learned minister of GOD's word, and open your grief, that by the ministry of GOD's holy word, you may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of your conscience, and avoiding of all scruple and doubtfulness." "This is surely such advice as should not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reasons of doubt concerning the state of our souls. And for want of this many have run into very great mischief, having let the doubt fester so long that it hath either plunged them into deep distresses of conscience, or, which is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so quite cast off all care of their souls." "But, GOD knows, it is not only doubtful persons to whom this advice might be useful : there are others of another sort, whose confidence is their disease, who presume very groundlessly of the goodness of their estates : and for those it were most happy, if they could be brought to hear some more equal judgments than their own in this so weighty a business." Thus far the author of the "Whole Duty of

Man," (Sunday III. Sec. 23). Little need be added. Only remember that the greater the benefit to be derived from any means of grace, when rightly used, the greater is the harm that it will do you if abused. Do not ask a Priest to receive your confession, unless you are resolved with GOD'S help to renounce the sins which you desire to confess, and whatever you may from his instruction discover to be sinful. But if you use this ordinance, with a deep and true contrition, and a humble confidence in GOD'S mercy through CHRIST, you may hope for His blessing on it, and that He will Himself speak peace to your soul, and enable you to "go and sin no more."

After Evening Prayers.

THE SACRIFICE OF OURSELVES.

Text.—"Let this mind be in you which was also in CHRIST JESUS. . . . He humbled Himself and became obedient unto death, even the death of the cross."—Phil. ii. 5, 8.

(U.)

FOR my sake, O my God, did Thy beloved SON choose for Himself a

humble lot on earth, and walk and dwell among the poor and lowly.

For my sake did He suffer reproach and shame ; cruel mockings and scourgings.

For my sake did He submit patiently to be judged of man, and to be numbered with the transgressors.

It was for me and for my salvation, that the LORD of life endured the cross, and poured out His soul unto death in agony and desolation.

What can I offer in return for all that He hath done and borne for me ?

I will no longer seek or love the praise of sinful man.

I will renounce the world and all its evil ways, opinions, fashions, customs.

I will cast out every thought, and feeling, and disposition, that is not according to Thy holy will.

And I humbly offer up to Thee, O GOD, my body, soul, and spirit ; yea, all my affections, faculties, and powers.

Vouchsafe to sanctify the offering by Thy SPIRIT, and to accept me in Thy dear SON.

I confess that I have before this vowed and not performed.

I am utterly unworthy to draw near to Thee with any offering.

But Thou canst make me less unworthy. Thou canst take from me all that displeases Thee.

O cleanse me, merciful FATHER; though it be in the very fires.

Only give me the spirit to resign myself, all that I am and all that I have, gladly into Thy hands, and thus to make the sacrifice my own in will and deed.

Or this, (V.)

For my sake, Blessed JESUS, didst Thou give up all and everything; and drain the bitter cup of sacrifice to its last dregs.

And Thou commandest me to take up my cross and follow Thee.

O give me of Thine own mind and SPIRIT, that I may be crucified with Thee to the world and to the flesh.

Angel of our better Covenant, touch me with Thy fire from heaven, and consume all that is of sin within me.

O that I may so die unto sin now, that when Thou comest again the enemy may have no part in me.

Lo, I am called into the sanctuary of my GOD, and bidden to join in the blessed memorial of Thy holy Sacrifice.

Be Thou among us then, our great High Priest, to intercede, and bless, and offer.

Plead for me and for Thy Church the merits of Thy Blood, and present me before Thy FATHER in heaven, a living sacrifice of penitence and love.

Text.—“They that are CHRIST’s have crucified the flesh with the affections and lusts.”—Gal. v. 24.

The Prayer.

O GOD, Who in Thy SON JESUS CHRIST hast set before us a perfect example of sacrifice and self-denial; enable me also by Thy grace to give myself wholly up to Thee, and to be content and glad to spend and be spent, to do and forbear, to suffer and rejoice, according to Thy holy will; through the same JESUS CHRIST, our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, &c. (as at p. 10.)

THE SATURDAY BEFORE.

After Morning Prayers.

DEATH UNTO SIN.

Text.—“I am crucified with CHRIST; nevertheless I live; yet not I, but CHRIST liveth in me.”—Gal. ii. 20.

(W.)

UPON this day didst Thou, O GOD,
rest from all the works that Thou
hadst made.

O grant that I may this day enter into
Thy rest through love and trust, and ever-
more abide in it.

Upon this day did Thy blessed SON lie
dead in the flesh, though alive unto Thee
in the Spirit.

Conform me, I beseech Thee, to His
holy pattern, that being dead unto sin, I
may live unto righteousness.

Upon this day His sacred body rested
in the grave, from earthly toil and weariness
and pain.

Grant unto me rest from the temptations of the world and the flesh, from the assaults of Satan, from remorse and shame, and all disquietness of mind and spirit.

For Thou only art my hope : Thou art the rock of my refuge.

Unto Thee will I flee, when the enemy oppresseth me ; and in Thee find rest and peace.

Thou wilt keep me as the apple of an eye. Thou wilt hide me under the shadow of Thy wings.

I will behold Thy face in righteousness, and when I wake up after Thy likeness, I shall be satisfied with it.

Or this, (X.)

I was dead, O blessed SAVIOUR, in trespasses and sins ; and if I live, I live through Thee.

Preserve, O LORD, the life which Thou hast given ; the life for which Thou didst give up Thine own.

Thou in Thy flesh didst see no corruption. O preserve me from the worse corruption of the mind and heart.

It was not possible that Thou shouldst

be holden in the bonds of death. O save me and deliver me from the worse death of sin.

Thou art the Living Bread, through Whom we live again to righteousness and GOD.

LORD, evermore give me this Bread. Feed me with Thyself, Thy sacred Body, and Thy precious Blood.

My soul thirsteth for Thee, my flesh also longeth for Thee, in a barren and dry land, where no water is.

I will not hunger or labour for the meat that perisheth, but for that which endureth unto everlasting life.

Then shall my soul be satisfied, as with marrow and fatness, and my mouth shall praise Thee with joyful lips.

Text.—“It is a faithful saying: for if we be dead with Him, we shall also live with Him.”
—2 Tim. ii. 11.

The Prayer.

O GOD, Who art the LORD of life and death, so work within me, I beseech Thee, by the Spirit of Thy power and holiness, that I may die indeed unto sin, but being nourished by the Bread of Life may live

unto Thee for evermore ; through the same JESUS CHRIST, our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, &c. (as at p. 14.)

After Evening Prayers.

BURIED WITH CHRIST.

Text.—“And He said unto them, Come ye yourselves apart into a desert place, and rest awhile.”—S. Mark vi. 31.

(Y.)

I HAVE been buried with JESUS by baptism unto death, through Thy mercy, O my GOD.

Thou hast taken me out of the world of sin, and covered me in the shadow of Thy hand, that I may be safe from all my foes.

In the stronghold of Thy mercy will I abide, a prisoner of hope, until the tyranny of the evil one be overpast.

Save me from every wish to wander, and
from the allurements of the false liberty of
sin.

Close me in on every side with the
strong and thorny hedges of Thy law.

Hide me in Thy presence from the pro-
voking of all men ;

From the open assaults and subtle
attempts of Thy enemy and mine ;

From the scorching flames of sinful
passion ;

From wicked thoughts and vain imagi-
nations ;

That my life may be hid with Thy
CHRIST in Thee ;

Until the day break and the shadows
flee away.

Or this, (Z.)

O blessed JESUS, Who wast on this day
hidden from Thy sorrowing disciples in
the tomb—Who dost still hide Thyself
behind the veil of Thy sacraments—Who
wilt be for ever hidden to the lost—be
with me, though unseen, in all the power
of Thy holiness, and sweetness of Thy
love.

Thou hast promised that the Spirit of Truth should take of Thine and show it unto me.

Come then, O LORD, and show Thyself. Draw me to Thy side and teach me.

Show Thyself to me as Thou art, that I may love Thee and seek Thee with all my heart and soul ; that I may find Thee, and hold Thee fast for ever.

This night so shelter and protect me, that I may without sin approach Thee in these holy Mysteries, and enter into the joy of Thy presence and Thy blessing.

Withdraw me now into the sanctuary of Thy love, and unseal to me the secrets of Thy holiness.

Then shall mine eyes see the King in His beauty ; they shall behold the land that is very far off.

Text.—“ In the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.”—Ps. xxvii. 5.

The Prayer.

O LORD, Who, while Thy Body lay in death, didst visit the souls of the righteous departed in their secret abode of peace and hope, mercifully grant that being made one with Thee through Thy holy Sacra-

ments, I may live even here in secret communion with Thee, and at last behold Thy unveiled glory in the everlasting kingdom of the redeemed ; Who with the FATHER and the HOLY GHOST livest and reignest ever one GOD world without end. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, &c. (as at p. 10.)

Part II.

SUNDAY MORNING.

Before the Celebration.

AFTER MORNING PRAYERS.

The following prayers, being thrown into the form of a Litany, may be said either by yourself, or with other members of your household intending to communicate. If you say it alone, yet pray throughout for those who will communicate at the same time as well as for yourself.

A Litany to be used before the Holy Communion.

O GOD the FATHER, Who hast created
all things, }
O God the SON, Who hast redeemed us from sin and evil,
O God the HOLY GHOST, Who dost confirm and sanctify the faithful,
O holy and ever blessed GOD, Eternal Three and One, }
Have mercy upon us.

In Thee, O God, is our life, and from Thee have we fallen. O give us the comfort of Thy help again, and stablish us with Thy free Spirit.

R. *Hear us, O God.*

Holy and blessed JESU, Thou Who didst come to seek and to save that which was lost,

R. *Save us, O Lord.*

O Thou, Who wast sent by the FATHER, that we, believing in Thee, might not perish, but have everlasting life,

O Thou, Who, being GOD, wast manifest in the flesh, and didst dwell among us full of grace and truth,

O Thou, Who didst become the Son of Man, that Thou mightest give us power to become the children of GOD,

O Thou, Who, having life in Thyself, dost quicken whom Thou wilt,

O Thou, Who didst come that we might have life, and that we may have it more abundantly,

O Thou, Who art the Living Bread, which cometh down from heaven,

O Thou, Who hast said, If any man eat of This Bread, he shall live for ever,

O Thou, Who hast said, He that

R. *Save us, O Lord.*

eateth Myflesh, and drinketh Myblood,
dwelleth in Me, and I in him,

O Thou, Who hast ordained a holy
Sacrament, whereby above all other
means we may partake of Thee,

O JESUS, ever present with Thy
faithful, yet present in that blessed
feast, as at no other time,

We come unto Thee, O gracious GOD ;
we come as Thou dost bid. O cast not
out Thy servants in displeasure. Of Thy
great love and pity, receive and com-
fort us.

B. We beseech Thee to hear us, O Lord.

We are not worthy, O GOD ; we are
not worthy ; and our sole hope is in
Thy grace. Purify us unto Thyself,
and make us meet to come unto Thee.

We are not able to draw nigh : in-
crease Thou our faith, and quicken
our desires ; put forth Thy hand, and
help us.

Prepare Thou our heart, and let
Thine ear hearken thereto.

Cleanse, O LORD, and sanctify us,
that we may offer unto Thee an offering
in righteousness.

Deliver us from every defilement of
the soul and spirit, from everything

B. Save us, O Lord.

B. We beseech Thee to hear us, O Lord.

that may defeat or hinder Thy good purpose toward us.

R. *We beseech Thee to hear us, O Lord.*

From self-sufficiency and self-trust, from forgetfulness of our sins, or of Thy mercy,

B. *Good Lord, deliver us.*

From every thought of unbelief, and from all suggestions and deceits of the great enemy,

From envy and jealousy, from anger, hatred, and malice, and all uncharitableness,

From wandering and distracted thoughts, from lightness of mind, and all irreverence,

From a thoughtless and cold heart, from wavering resolves, and an unstable purpose,

From every hurtful passion, from every perturbation and disorder of the mind and spirit,

W. We will wash our hands in innocency,

R. And so we will go to Thine Altar.

W. We yield up ourselves unto Thee,

O LORD :

R. O purify us according to the purification of Thy sanctuary.

W. Clothe us with the garments of salvation.

B. Good Lord, deliver us.

B. Cover us with the robe of righteousness.

V. Hallow the sacrifice by Thy Spirit,

B. And graciously accept it in the Beloved.

V. We hunger for the Bread of Heaven:

B. O send us not empty away.

V. O stablish us according to Thy word, that we may live:

B. And let us not be disappointed of our hope.

Let us pray.

Our FATHER, &c.

Almighty GOD, from Whom alone it cometh that our souls, as well as bodies, do live and gather strength; look mercifully upon us, who this day purpose, if it be Thy will, to eat of that bread, which is the Body of Thy CHRIST, and to drink of that wine, which is His Blood. O let us not draw near Thine altar to our hurt, but vouchsafe unto us all, that in partaking thereof we may partake effectually of the One Sacrifice for sin, and live in Him Who is our life; through the merits of the same, our SAVIOUR JESUS CHRIST. Amen.

[Prayer for particular graces.]

[Collect for the Season.]

The Blessing.

The LORD send us help from the sanctuary, and strengthen us out of Zion ; the LORD grant us our hearts' desire, and fulfil all our mind.

ADVICE FOR IMMEDIATE PREPARATION.

Your first thoughts this morning must be given to the great duty before you. Take care that nothing distract, disturb, or excite you. Study to keep your mind and heart open to every good inspiration and impression.

If you have the choice, prefer an early Celebration. Your mind will be more free and clear, and you will be able to give yourself up to GOD with more entire devotion. You will also, unless sick or weak, have no difficulty in receiving the Body and Blood of your LORD before partaking of other food. It was a general rule in the very infancy of the Church that this holy Sacrament should be celebrated in the early morning, and that those who were able should receive it fasting. These rules were, without doubt, made partly in consequence of such disorders as S. Paul reproves in the eleventh chapter of his First Epistle to the Corinthians. The Apostle gave them some directions for the time, but led them to expect that he

would regulate the matter further : "The rest will I set in order when I come." Hence it is probable that the primitive Church owed its rule of fasting Communion to the Apostles themselves. You need not be distressed, however, if you are unable to receive before eating. It is a counsel, not a positive law. We know that the Sacrament was instituted after supper, that there was no such restraint at first; and that exceptions have been always allowed. The Church of England, while referring us in everything to her great model, the Church of the first ages, leaves us free to judge of our own ability to observe the ancient practice. Her leading principle recommends it to us, but she does not enforce it. Only remember then, that the more closely you follow the primitive example by denying to the flesh even that which it may lawfully claim in this and other respects, the greater the blessing which you may hope to receive through your Communion.

It is one happiness of our Church to have restored the ancient rite of offering of our substance solemnly to GOD, when we celebrate this our Christian Sacrifice. For so it is that, whether our alms are given for the relief of His poor, the support of His ministers, the building of a church, a school, a hospital, or the like, they are as certainly devoted and given to Him, as if they were laid in act and deed at the feet of His Apostles. We are "lending unto the LORD," and He in His

mercy and loving-kindness assures us that whatever we so "lay out shall be paid us again."

To avoid distraction at the time, determine what you will give beforehand. Have regard both to the object for which the alms are offered, and to your own means. If you have debts which you are now unable to pay, give nothing. GOD will not accept from you that which belongs to another. Wait until His blessing on your honest endeavours enables you to offer of your own. If you are debarred from giving, submit to it humbly, and GOD who knows the heart will accept your good desire. Remember too that you are not restricted to gifts of money. Our LORD's precept is, "Give alms of such things as ye have." You can at least offer to GOD of your time, care, or labour. Resolve, then, before you enter the church, on some good deed, that will cost you time and pains. You can do this, whether you give alms or not. When the alms are being collected, offer your intention solemnly to GOD in prayer. Afterwards take care to perform it, and without delay. "When thou vowest a vow to GOD, defer not to pay it. . . . Better it is that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccles. v. 4, 5.)

Observe a reverent silence, as far as may be, while on your way to the House of GOD. You are about to stand in His especial presence, to commemorate the great atoning

Sacrifice of the Cross, and to receive from Him, if you are faithful, the highest gift vouchsafed to man in this life. Watch, therefore, lest Satan by any means pollute your offering, and prevent or impair the blessing which GOD in His love designs for you.

The Celebration.

The Prayers and other essential parts of the Office are here printed at full length, but only such portions of the Rubric are given as the Communicant requires for his direction at the time of the Celebration. These will be printed in *Italics*.

¶ *The People kneeling*, the Office begins thus :

OUR FATHER which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

The Collect.

Almighty GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid ; Cleanse the

thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy Holy Name ; through CHRIST our LORD. Amen.

T Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister. GOD spake these words, and said ; I am the LORD thy GOD : Thou shalt have none other gods but Me.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto

the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me and keep My commandments.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the LORD thy God in vain : for the LORD will not hold him guiltless, that taketh His Name in vain.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore

the LORD blessed the seventh day, and hallowed it.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother ; that thy days may be long in the land, which the LORD thy GOD giveth thee.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. LORD, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

T *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

Almighty GOD, Whose kingdom is everlasting and power infinite, have mercy upon the whole Church ; and so rule the heart of Thy chosen servant *Victoria*, our Queen and Governor, that she (knowing Whose minister she is) may above all things seek Thy honour and glory : and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed word and ordinance, through

JESUS CHRIST our LORD, Who with Thee
and the HOLY GHOST liveth and reigneth,
ever one GOD, world without end. *Amen.*

Or,

Almighty and Everlasting GOD, we are
taught by Thy holy Word that the hearts
of kings are in Thy rule and governance,
and that Thou dost dispose and turn them
as it seemeth best to Thy godly wisdom :
We humbly beseech Thee so to dispose
and govern the heart of *Victoria* Thy
servant, our Queen and Governor, that in
all her thoughts, words, and works, she
may ever seek Thy honour and glory, and
study to preserve Thy people committed
to her charge, in wealth, peace, and god-
liness. Grant this, O merciful FATHER,
for Thy dear SON's sake, JESUS CHRIST
our LORD. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle. And the Epistle ended, then shall he read the Gospel (the people all standing up). And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I believe in one GOD the FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one LORD JESUS CHRIST, the only-begotten SON of GOD, Begotten of His FATHER before all worlds, GOD of GOD, Light of Light, Very GOD of very GOD, Begotten, not made, Being of one substance with the FATHER ; By Whom all things were made, Who for us men, and for our salvation, came down from heaven, And was incarnate by the HOLY GHOST of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered, and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the HOLY GHOST, The LORD and Giver of life, Who proceedeth

from the FATHER and the SON, Who with the FATHER and the SON together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Here you may say secretly,

LORD, I believe : help Thou mine unbelief. Give to me, O FATHER, and to all belonging to me, an ever-deepening knowledge of this faith, once for all delivered to the saints ; with grace to love and follow it, and courage to profess it before men.

The Sermon follows the Creed, and after that one or more of the Sentences of the Offertory are said ; during which *the alms for the poor and other devotions of the people* are collected. When you make your offering, say secretly :—

All that I have is from Thee, O GOD ; and I can make Thee no return. Nevertheless accept, I beseech Thee, this token

of my thankfulness and duty, and bless it to the good purpose for which I humbly offer it.

Endeavour also to make a holy use of the sentences which are now said by the Priest, by turning each of them, as he says it, into an occasion of direct prayer or praise, in the manner shown below.

Let your light so
shine before men, that
they may see your
goodworks, and glori-
fy your FATHER which
is in heaven. — S.
Giveme, O LORD,
the spirit of self-de-
nial for JESU's sake,
that Thy people
may be edified, and
Thy Name glorified
in me.

Matth. v.

Lay not up for
yourselves treasure
upon the earth; where
the rust and moth
doth corrupt, and
where thieves break
through and steal;
but lay up for your-
selves treasures in
heaven, where neither

Give me grace to
turn from the cor-
rupting love of earthly
things, and to set
my affection on
things above.

rust nor moth doth corrupt, and where thieves do not break through and steal.—

S. Matth. vi.

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the law and the prophets. — *S.*

Matth. vii.

Not every one that saith unto Me, LORD, LORD, shall enter into the kingdom of heaven ; but he that doeth the will of My FATHER, Which is in heaven. — *S. Matth.*
vii.

Zacchæus stood forth, and said unto

Fill me, O Blessed JESUS, with Thine own Spirit of unselfish love, that I may always fulfil this law of perfect charity.

Give me the heart to do Thy will, both now and in my daily life ; that I fall not from the blessed hope which Thou hast given me in Thy dear SON.

Give me both the will and the power

the LORD, Behold, to undo every wrong
LORD, the half of my that I have done,
goods I give to the and to show mercy
poor; and if I have and do good to all
done any wrong to that need help and
any man, I restore pity.
fourfold. — *S. Luke*
xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?—*I Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?—*I Cor. ix.*

Bless them that labour in the Word and doctrine; and may I share their blessing, O good LORD, through the alms which I now humbly offer for their use.

We give earthly things, and receive heavenly. Praised be Thou, O LORD, Who hast appointed, and dost continually bless, the ministry

of Thy Word and
Sacraments.

Do ye not know,
that they who minister about holy things
live of the sacrifice? and they who wait at
the altar are partakers with the altar? Even
so hath the LORD also ordained, that they
who preach the Gospel should live of the
Gospel.—*i Cor. ix.*

Preserve me, O God, from the great sin of robbing Thee, by forgetting my duty towards Thy Ministers.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity;

Give me a heart as free as is Thy bounty towards me; that I may impart of it with a glad mind to all that have need.

for GOD loveth a
cheerful giver.—*2*

Cor. ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, GOD is not mocked ; for whatsoever a man soweth that shall he reap.—

Gal. vi.

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith.—*Gal. vi.*

Godliness is great riches, if a man be content with that he

Thou hast ordained Thy Ministers to be the instruments of grace and mercy to my soul : grant that I may become, as Thou dost bid, at least an instrument of earthly good and comfort unto them.

O GOD, Who hast nothing that Thou hast made, give me grace to love all men for Thy sake ; and those most whom Thou lovest most.

Blessed be Thy holy Name, O LORD, for all that Thou

hath ; for we brought givest, and all that nothing into the Thou takest away. world, neither may we carry any thing out.—*i Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.—

i Tim. vi.

GOD is not unrighteous, that He will forget your works, and labour that proceedeth of love ; which love ye have showed

Glory to Thee, O GOD, for all Thy gifts. Make me a faithful steward of Thy bounty here ; that I may enter into the riches of my eternal inheritance, when I depart hence.

To Thee, O LORD, I commit myself, and all that I have or do. Thou wilt return pure gold for dross, things heavenly and eternal

for His Name's sake, for things earthly
who have ministered and perishing.

unto the saints, and
yet do minister.—

Heb. vi.

To do good, and to
distribute, forget not ;
for with such sacri-
fices GOD is well
pleased.—*Heb. xiii.*

Whoso hath this
world's good, and
seeth his brother have
need, and shutteth
up his compassion
from him, how dwell-
eth the love of GOD in
him ?—*I S. John iii.*

Give alms of thy
goods, and never
turn thy face from any
poor man ; and then
the face of the LORD

Do Thou, O JE-
sus, our great High
Priest, present every
sacrifice that I of-
fer; and sprinkle it
with Thine atoning
Blood.

Teach me to prove
my love to Thee, O
GOD, by love to my
neighbour, and by
endeavours to do
him good.

Give me the heart
to pity others, and
to show them the
mercy that I so
much need of Thee.

shall not be turned
away from thee.—
Tobit iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.—*Tobit iv.*

He that hath pity upon the poor lendeth unto the LORD; and look, what he layeth out, it shall be paid him again.—
Prov. xix.

Blessed be the man that provideth for the

O GOD, in Whose sight the mite of the poor is equal to the great gift of the rich, if offered with the same ready mind, make me to give gladly, as Thou dost prosper me, and graciously accept my offerings for JESU's sake.

May I ever lend to Thee cheerfully in faith and love, to receive the eternal joys of heaven in exchange for the poor gifts of earth.

Blessed art Thou, O GOD, Who dost

sick and needy: the thus enable me to
LORD shall deliver lay up for myself a
him in the time of store of help and
trouble.—*Psalm xli.* comfort against the
day of sorrow and calamity.

When the Sentences of the Offertory have been read, you will be able to offer to GOD without distraction any good work on which you have resolved. Do this solemnly and devoutly upon your knees. The following prayer may help you :—

Accept, O LORD, I beseech Thee, my desire to perform this work of charity, (*or usefulness, or piety, as the case may be.*) Give me grace to do it with a single heart, as unto Thee, and not unto myself or man ; and do Thou bless and prosper me therein, for Thy great mercy's sake.

Those who receive the alms for the poor and other devotions of the people reverently bring them to the Priest, who is directed humbly to present and place them upon the holy Table. While he is performing this solemn action, do you say,

Receive the offerings of Thy people, gracious LORD. Enlarge our hearts to give, and multiply Thy blessing on our gifts ; for JESUS CHRIST'S sake. Amen.

After offering the alms, the Priest presents the oblations of bread and wine for the use of this Holy Sacrament. While he is doing this, say secretly,—

LORD, of Thine own do we give Thee. Vouchsafe to receive and hallow these Thy creatures, which we now set apart for Thy especial service.

After which done, the Priest shall say,

Let us pray for the whole state of CHRIST's Church militant here in earth.

Almighty and everliving GOD, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men ; We humbly beseech Thee, most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty ; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save

and defend all Christian kings, princes, and governors ; and specially Thy servant *Victoria*, our Queen, that under her we may be godly and quietly governed : And grant unto her whole council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly FATHER, to all Bishops and Curates, that they may, both by their life and doctrine, set forth Thy true and lively word, and rightly and duly administer Thy holy sacraments. And to all Thy people give Thy heavenly grace ; and especially to this congregation here present ; that with meek heart and due reverence they may hear and receive Thy holy word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all them who, in this transitory life, are in trouble, sorrow,

need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O FATHER, for JESUS CHRIST's sake, our only Mediator and Advocate. *Amen.*

It is the custom for those who do not intend to communicate to withdraw after the foregoing prayer. Take care that you do not let yourself be distracted by their movements. Do not notice who goes away, lest you be tempted by curious or uncharitable thoughts ; but set your mind now with greater earnestness on that highest act of worship which is to follow. To prepare you for that, the Priest, in the Exhortation, sets forth the end and meaning of this Holy Sacrament, the great danger of an unworthy reception, the great blessings that attend the right use of it, and the duty of thankfulness to GOD for these and all His mercies, in our redemption through JESUS CHRIST.

THE EXHORTATION.

Dearly beloved in the LORD, ye that mind to come to the holy Communion of

the Body and Blood of our SAVIOUR CHRIST, must consider how S. Paul exhortheth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; (for then we spiritually eat the flesh of CHRIST, and drink His Blood ; then we dwell in CHRIST, and CHRIST in us ; we are one with CHRIST, and CHRIST with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of CHRIST our SAVIOUR ; we eat and drink our own damnation, not considering the LORD's Body ; we kindle GOD's wrath against us ; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the LORD ; repent you truly for your sins past ; have a lively and steadfast faith in CHRIST our SAVIOUR ; amend your lives,

and be in perfect charity with all men ; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to GOD, the FATHER, the SON, and the HOLY GHOST, for the redemption of the world by the death and passion of our SAVIOUR CHRIST, both GOD and Man ; Who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death ; that He might make us the children of GOD, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only SAVIOUR, JESUS CHRIST, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us ; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the FATHER and the HOLY GHOST, let us give (as we

are most bounden) continual thanks ; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the Holy Communion,*

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways ; Draw near with faith, and take this Holy Sacrament to your comfort ; and make your humble confession to Almighty GOD, meekly kneeling upon your knees.

The Confession in which you are here invited to join, and the Absolution which follows it, are intended still further to cleanse your soul, and fit you for the fruitful reception of those Holy Mysteries. Bow yourself down, therefore, in unfeigned sorrow for your sins, renounce them from your very heart, and feel, as you profess it with your lips, that it is

only through GOD's great mercy in His dear SON, that you can hope for pardon, or for grace to help in time of need.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers: both he and all the people kneeling humbly upon their knees, and saying,

Almighty GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy SON, our LORD JESUS CHRIST's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please

Thee In newness of life, To the honour
and glory of Thy Name ; Through JESUS
CHRIST our LORD. Amen.

The Absolution follows, pronounced by *the Priest (or the Bishop, being present)*. As you listen to it, remember from Whom that declaration of your forgiveness comes. It comes from GOD, though it is given through man. Apply it devoutly, earnestly, and thankfully to all your sins. It is of no avail to the impenitent ; but GOD works through it a real work of mercy and grace in the truly penitent and humbled soul ; and the deeper your repentance the more complete will that work be. Offer to Him then the acceptable sacrifice of a broken and contrite heart, and He will heal and strengthen it, and prepare it for the indwelling of His CHRIST.

THE ABSOLUTION.

Almighty GOD, our heavenly FATHER,
Who of His great mercy hath promised
forgiveness of sins to all them that with
hearty repentance and true faith turn unto
Him ; Have mercy upon you ; pardon and
deliver you from all your sins ; confirm and
strengthen you in all goodness ; and bring
you to everlasting life ; through JESUS
CHRIST our LORD. Amen.

Lay humble claim to this precious pardon, not only by receiving the Absolution with all possible devotion, and joining audibly in the response *Amen*; but also by praying earnestly that it may be made effectual to you :—

So be it, gracious FATHER. Confirm in heaven that which is now done on earth. Forgive, strengthen, sanctify me ; and grant that I may never forfeit Thy grace and mercy by returning to my sins.

Then shall the Priest say,

Hear what comfortable words our SAVIOUR CHRIST saith unto all that truly turn to Him.

Come unto Me, all that travail and are heavy laden, and I will refresh you.—*S. Matth. xi. 28.*

So GOD loved the world, that He gave His only-begotten

As the Priest recites the sentences which follow, apply them one by one to yourself, praying thus :—

I come, O Blessed JESUS, oppressed with the load of many sins. I come to Thee, as Thou dost bid, for comfort, rest, and peace.

Thou hast cared for us, O GOD, even while we were Thine

SON, to the end that all that believe in Him should not perish, but have everlasting life.
—*S. John* iii. 16.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that JESUS CHRIST came into the world to save sinners.—*I Tim.* i. 15.

Hear also what S. John saith.

If any man sin we have an Advocate with the FATHER, JESUS CHRIST the righteous; and He is the propitiation for our sins.—*I S. John* ii. 1.

enemies. O cleanse me wholly, and deliver me; that I may rejoice in the fulness of Thy eternal love.

Save me, O JESUS, a great sinner. Anoint my wounds, O CHRIST, with Thine oil of healing and of joy.

Look, O merciful FATHER, upon the Cross of Thy SON, and on this memorial of His Sacrifice, and hear Him pleading for me and for this people.

You have now, if truly penitent, been washed from your sins in the Blood of JESUS ; been perfumed with the sweet incense of prayer, and arrayed in the robe of righteousness. You are prepared therefore to enter as a favoured guest into the inner chamber of the house of GOD, and to take your place at His Table. For now the most sacred and essential part of this Holy Sacrifice and Feast begins. Avoid, then, more earnestly than ever anything that may distract you ; and watch with the utmost care to keep your heart unsullied by the least taint of evil passion. Preserve your wedding garment without spot or stain, that the Master of the Feast withhold nothing of that rich portion which He desires to bestow on you.

After the Comfortable Words, *the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the LORD.

Priest. Let us give thanks unto our LORD GOD.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the LORD's Table, and say,*

It is very meet, right, and our bounden

duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, Holy FATHER, Almighty, Everlasting GOD.

*These words
(Holy FATHER)
must be omitted
on Trinity Sun-
day.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying,

HOLY, HOLY, HOLY, LORD GOD of hosts, heaven and earth are full of Thy glory. Glory be to Thee, O LORD MOST HIGH.
Amen.

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days after.*

Because Thou didst give JESUS CHRIST Thine only SON to be born as at this time for us; Who by the operation of the HOLY GHOST, was made very man of the sub-

stance of the Virgin Mary His mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

T *Upon Easter-day, and seven days after.*

But chiefly are we bound to praise Thee for the glorious Resurrection of Thy SON, JESUS CHRIST our LORD, for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

T *Upon Ascension-day, and seven days after.*

Through Thy most dearly beloved SON JESUS CHRIST our LORD ; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

T Upon Whitsun-day, and six days after.

Through JESUS CHRIST our LORD ; according to Whose most true promise, the HOLY GHOST came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy SON JESUS CHRIST. Therefore with Angels, &c.

T Upon the Feast of Trinity only.

Who art One GOD, One LORD ; not One only Person, but three Persons in One Substance. For that which we believe of the glory of the FATHER, the same we believe of the Son, and of the HOLY GHOST, with-

out any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

HOLY, HOLY, HOLY, LORD GOD of Hosts,
heaven and earth are full of Thy glory.
Glory be to Thee, O LORD MOST HIGH.
Amen.

After the Preface, the Priest, *in the name of all them that shall receive the Communion*, says the Prayer of Humble Access, in which we again acknowledge our entire unworthiness of the least of the Divine mercies, and earnestly pray that we may, notwithstanding, be blessed in the reception of this Holy Sacrament.

THE PRAYER OF HUMBLE ACCESS.

We do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so

much as to gather up the crumbs under Thy table. But Thou art the same LORD, Whose property is always to have mercy ; Grant us, therefore, gracious LORD, so to eat the Flesh of Thy dear SON JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us.
Amen.

THE CONSECRATION.

The Priest being now about to consecrate the bread and wine, which have been offered for the Sacrament, proceeds to dispose them in a convenient manner on the holy Table. While he is doing this, do you pray secretly,

Bless, O LORD, we beseech Thee, these Thy gifts, and by Thy HOLY SPIRIT sanctify them, that this bread may become to us the holy Body of Thy SON, and this wine His precious Blood, that through them we may partake of Him, and have life in Him.

When the Priest breaks the bread in the Prayer of Consecration, think of your dying LORD, and say,

So was Thy sacred Body torn and crucified for me. O that I may never crucify Thee afresh by my sins.

When he takes up the Cup, say,

For me was His precious Blood shed ; for me it is now given, the pledge of infinite, of everlasting love.

Be careful also to say *Amen* at the end of the Prayer. The Primitive Church laid great stress on this assent of the Faithful to the action of the Priest. Even Scripture, it was held, has an allusion to it ; viz. where S. Paul (1 Cor. xiv. 16) urges that if an unknown tongue were used, the “unlearned” could not say, *Amen* to the Giving of Thanks, i.e. the Eucharistic Prayer.

THE PRAYER OF CONSECRATION.

Almighty GOD, our heavenly FATHER, Who of Thy tender mercy didst give Thine only SON, JESUS CHRIST, to suffer death upon the Cross for our redemption ; Who made there, (by His one oblation of Himself once offered,) a full, perfect, and suf-

ficient Sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again : Hear us, O merciful FATHER, we most humbly beseech Thee ; and grant that we receiving these Thy creatures of bread and wine, according to Thy SON our SAVIOUR JESUS CHRIST's holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood ; Who in the same night that He was betrayed, *took Bread ; and, when He had given thanks, †He brake it, and gave it to His disciples, saying, Take, eat ; ‡This is My Body, which is given for you : Do this in remembrance of Me. Likewise, after supper, He §took the Cup ; and, when He had

** Here the Priest
is to take the paten
into his hands :*

*† And here to
break the bread :*

*‡ And here to lay
his hand upon all
the bread.*

*§ Here he is to
take the cup into
his hand :*

given thanks, He gave it to them, saying, Drink ye all of this ; for This || is My Blood of the New Testament, which is shed for you and for many for the remission of sins ; Do this, as oft as ye shall drink It, in remembrance of Me. *Amen.*

I And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

Immediately after the Prayer of Consecration, say,

Hear us, O LORD JESUS CHRIST, our GOD, from Thy dwelling-place and from the glorious Throne of Thy Kingdom, and come to sanctify us, O Thou Who sittest above with the FATHER, and art invisibly with us here ; and vouchsafe by Thy mighty power to make us partakers of Thy undefiled Body and of Thy precious Blood.

O LORD, Thou lover of mankind, to Thee I commend my whole life and hope, and I intreat and pray Thee, that I may with a meet disposition and good conscience partake of the awful mysteries of this Spiritual Table, to the remission of my sins, communion of the HOLY GHOST, and

inheritance of the Kingdom of Heaven, not to judgment or to condemnation.

While the Priest is communicating do you pray for him.

Look graciously upon Thy servant, O LORD. Accept his sacrifice and fulfil all his prayer, to Thy glory and to the good of Thy Church. Fill him with all spiritual benediction and grace, that in his life he may please Thee, and in his death find peace.

If there is time before you receive, again confess your sins and unworthiness to GOD. In doing this you can use the forms provided to be used on Friday after self-examination, or any other that appear suitable. Pray also for any grace of which you have especial need, or which you are especially moved to cultivate. And if there is time, intercede for the Church, the nation, &c., in the forms that shortly follow. Heaven is now open above you, and ready to pour down its choicest gifts on every pure and humble heart, that seeks them with true desire and loving earnestness.

When you are about to go up to the Altar, while still kneeling in your place, say,

Our FATHER, &c.

Who can tell how oft he offendeth? O cleanse Thou me from my secret faults.

I am less than the least of Thy mercies ;
and yet what great things hast Thou prepared for me !

I am unworthy, as Thou knowest ; but Thy love calls me.

Let Thy mercy, O LORD, be upon me,
according as I hope in Thee.

Come, blessed JESUS, in these holy Mysteries, to cleanse me from sin, to strengthen my faith, to confirm and exalt my love.

Come in the fulness of Thy power, and take possession of me ; that Thou mayest dwell in me, and I in Thee ; Thou be one with me, and I with Thee.

On your way to the Holy Table say,

I will wash my hands in innocency, and so will I go to Thine Altar.

I will offer to Thee the Sacrifice of Thanksgiving, and will call upon the Name of the LORD.

Thou shalt show me the path of life.
In Thy Presence is the fulness of joy.

When you are kneeling before the Altar, and about to receive that Bread which is the Body of CHRIST, say,

Thy word hath gone forth, He that eateth Me, even he shall live by Me.

Behold me wounded grievously by sin ;
and seeking Thee for healing, strength,
and life.

O do well unto Thy servant, that I may
live, and keep Thy Word.

Be very careful in taking the Sacred Elements from the Minister. If you take the Bread with your fingers, there is danger of particles falling to the ground. The order of the Church is that he deliver *the Communion in both kinds* into the *hands* of the people. When, therefore, you are to receive the Bread, lay the back of your right hand across the palm of the left, and let it be placed in the hollow of the right. This was the reverent custom of the early Christians, and it is the great principle of our Church to follow their example whenever it is possible.

We are to receive this Sacrament *all weekly kneeling*. This is the posture of penitence, and surely no other can beseem us in these dark days of waning faith and love. It both expresses the awe of sinners in the presence of the All-holy GOD, and at the same time cherishes the contrition without which we cannot hope to obtain His grace and blessing.

At the delivery of the Bread the Minister says,

The Body of our LORD JESUS CHRIST,
which was given for thee, preserve thy
body and soul unto everlasting life.

[Here say *Amen* softly, thus humbly and thankfully taking the benediction to yourself.]

Take and eat this in remembrance that CHRIST died for thee, and feed on Him in thy heart by faith with thanksgiving.

While you are eating it, pray,

FATHER of Mercies, have mercy upon me ; help, heal and save me.

O JESU, SON of GOD Most High, have mercy upon me ; by Thy Cross and Passion, by Thy atoning Death and Merits, help, heal, and save me.

Spirit of Truth and Holiness, have mercy upon me ; help, heal, and save me.

If time serves, before the Minister of the Cup comes to you, continue to pray thus,

JESUS, be Thou my life, my health, my strength, my shield against every foe.

Thou hast bought me with a price ; now make me wholly Thine.

Be Thou my hope and stay, my riches and delight, my refuge and my peace.

Let me have no will but Thine ; no wishes out of Thee.

Bind me to Thee with the bands of love, that I may never leave, or wish to leave, Thee.

T And the Minister that delivereth the Cup to any one shall say,

The Blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life.

[Here again say *Amen* softly.]

Drink this in remembrance that CHRIST'S Blood was shed for thee, and be thankful.

After receiving it, say,

I have made a covenant with Thee with sacrifice.

Look upon Thy Lamb, slain for my sins, and in His perfect offering vouchsafe to accept me.

Behold me sprinkled with His holy Blood.

Behold me made one with Him, Whom Thou lovest.

For His sake, take me to Thy love ; seal my pardon, and confirm all Thy promises.

When you leave the Altar, kneel down at once and return thanks to GOD for the great Gift of which He has permitted you to partake :

It is finished. I have found Him Whom

my soul loveth, and He hath given me the sweet pledge of peace.

He hath poured out for me of the treasures of His love. He hath visited me with His salvation.

Blessed art Thou above the praise of angels and of men ; glorious in goodness to every sinner ; glorious in power to work Thy work of love.

Thou hast made us ; Thou hast redeemed us ; Thou fillest all things living with Thy goodness.

Hungry and thirsty my soul fainted in me ; but Thou hast made a table for me in the wilderness, and fed me with the Bread of Heaven.

As long as I live will I magnify Thee on this manner, and lift up my hands in Thy Name.

My lips and my life shall praise Thee ; I will walk before Thee with a thankful heart this day and evermore.

INTERCESSIONS.

Having thus thanked God for His goodness to yourself, continue praying, as the time serves, for the Church, the nation, for all in authority, for your friends, and all who have asked or need your prayers. Now too you should especially pray for

any particular grace in which you are wanting, and for the blessing of GOD on any good work in which you are engaged, or which you propose to undertake. When can you draw near to GOD with such holy boldness, and such blessed assurance of being heard, as when the Church is celebrating the memorial of the Sacrifice of His SON, and you have just claimed and sealed your interest in it by partaking of the Victim. The Great High Priest is now especially present, ready to offer the incense of your prayers on “the Golden Altar that is before the Throne.”

A Prayer for the Church.

Having in mind the atoning death and sufferings of Thy CHRIST, I implore Thy goodness, gracious LORD, on behalf of Thy holy Church militant on earth. Let Thy perpetual blessing rest upon it, and especially on that part of it which Thou hast planted in this land. Preserve us from all error, heal our divisions, restore the wanderers to Thy fold ; renew in all the love of Thy truth, strengthen the weak, confirm the faithful, and lead Thy people onward in the ways of holiness and life.

Raise up to us a continual supply of faithful and true pastors. Direct, strengthen, and help the Bishop whom Thou hast set over us in this diocese, and

all who labour under him in the word and doctrine ; particularly the clergy of this place and neighbourhood ; and give Thy people grace to profit by their ministrations and example.

And while I pray for all Thy servants who are still sojourning on earth, I desire to remember before Thee at this holy time all those who have departed from among us in Thy faith and fear, and rest from their labours ; especially thanking Thee for all Thy mercies bestowed upon them here, and beseeching Thee to vouchsafe unto them now whatever increase of Thy blessed gifts it is Thy will to grant them through our prayers ; until they attain their perfect consummation at the glorious appearing of Thy CHRIST.

Finally, I beseech Thee to have pity upon those who have never known Thy Name. O, send out Thy light and Thy truth among them, and gather them with us into one fold under the one true Shepherd ; through the same JESUS CHRIST, Thy SON, our LORD. Amen.

A Prayer for the Nation.

Bowing before Thine Altar, and pleading

the One great Sacrifice for sin, I beseech Thee, O FATHER of mercies, to pour out Thy mercy upon the sinful and unthankful people of this land.

Renew the good that is decayed among us, and build up that which has been cast down. Restraine and convert the wicked. Prosper and bless the just.

Keep us and our children in the knowledge and love of Thy truth, and in all virtuous and godly living.

Direct and govern the Queen, her officers and advisers, and the great councils of the realm. Give them wisdom and grace to uphold the right and to maintain peace, to forward both the spiritual and temporal welfare of Thy people, and to promote Thy glory among all men.

All these mercies and blessings, and all other things needful for us, as a nation and people, I humbly beseech Thee to grant for JESUS CHRIST's sake. Amen.

A Prayer for Kindred, Friends, &c.

Send down the SPIRIT of Thy grace, I beseech Thee, O LORD, upon all those whom I now present before Thee;

[Upon my dear wife (or husband), that

we may so live together in this world, that we may together enjoy the blessings of the next.]

[Upon my dear father and mother, that they may live in Thy fear, and finish their course in peace.]

[Upon my dear brothers and sisters, that we may all live before Thee as brethren and sisters in the LORD.]

[Upon my dear children, that they may be preserved from the snares of this wicked world, and live as becomes Thy children unto their lives' end.]

[Upon my master and mistress, that they may be faithful and obedient unto Thee, the Master of us all.]

[Upon my servants, that they obey not with eye-service, but in all that they do remember and serve Thee.]

Upon all my relations, friends, and neighbours ; upon all who have done me good, and upon all who have done me harm ; on all whom I may have hurt in body, estate, or soul ; on all who have asked my prayers, and all for whom I ought to pray ; especially (*Here name.*)

Comfort and relieve all who are suffering from sickness, want, bereavement, or

any other calamity, especially . . . ; and give them grace to profit by Thy visitation.

Hear the prayers of all that call upon Thee ; open the eyes of them that never pray for themselves. Give repentance to all who have forsaken Thee ; increase the graces and multiply the blessings of them that love and serve Thee.

These my unworthy petitions I humbly beseech Thee to grant, through the mediation of Thy dear Son, Whose Death and Sacrifice we now commemorate and represent unto Thee, O FATHER Almighty, Everlasting GOD. Amen.

DEVOTIONS AFTER RECEIVING.

If there is still time while others are communicating, you can use the devotions that follow, or any part of them. But observe that, unlike the foregoing intercessions, these prayers can be used only *after* communicating.

Confession of Unworthiness.

Text.—“ Neither thought I myself worthy to come unto Thee.”—S. Luke vii. 7.

The heavens are not clean in Thy sight,

O GOD ; and Thine angels dost Thou charge with folly.

What then am I, who have thus dared to enter into Thy Presence, and to offer and partake of this holy Sacrifice ?

Behold, I was born in sin, and it still cleaves to me and defiles me ; though Thou hast Thyself washed me in the Blood of Thy CHRIST.

O cleanse me again and again in that fountain opened for sin.

From every spot and taint of evil ; from all that offends Thy awful purity, wash me and make me clean.

Sanctify me now in body, soul, and spirit, that I may be holy as Thou art holy.

Abhor not the work of Thy hands ; reject not the vessel of Thy grace.

The Love of God.

Text.—“We love Him, because He first loved us.”—I S. John iv. 19.

The sinner cannot love Thee as Thou art ; and I am full of sin.

Yet were we created that we might love Thee. Cast out from me, O GOD, all love

of sin, that the pure love of Thee may enter into me and abound.

Thou hast loved me with an everlasting love. Thou hast proved Thy love day by day from my birth upwards until now. Thou hast proved it this day, here at Thine altar, in this great mystery of love.

Give me grace to return Thy love out of a pure and fervent heart.

Send me forth strong in the power of love, to resist Thine enemies, and to do and to bear Thy blessed will.

Shed Thy love abroad in my heart by Thy SPIRIT which Thou hast given me.

Stamp Thine own image on my soul ; that Thy CHRIST may be formed within me.

So unite me unto Him by love, that I may in heart and mind thither ascend whither He is gone before, and with Him continually dwell.

Loving Union.

Text.—“My Beloved is mine, and I am His.”—Cant. ii. 16.

To this end, O Blessed JESUS, didst Thou come, that I might be Thine and

Thou mine ; that Thou mightest dwell in me, and be one with me.

To this end hast Thou now given Thyself unto me under a veil of sacrament and mystery.

I bow in awe before this wonder of Thy love. Alone I cannot bear it.

Yet to draw back from Thee is to draw back from life and bliss ; to shrink from Thy healing touch of love is misery and death.

In Thee, O JESUS, GOD and man, in Thee are all the living springs of holiness and health.

Draw me then still closer unto Thee ; embrace me with a stronger, deeper love.

Behold, I am as the wax and the clay in Thy hands. Do with me whatever pleases Thee.

Fill me with desire to follow Thee, to cleave to Thee, to be like unto Thee.

Subdue me unto Thyself in everything. Let my heart and soul rejoice in loving obedience to Thy will.

Whatever befalls me then will bring me nearer to the haven where I would be.

That which the world counts loss will be my gain, and pain and sorrow but the

path to more perfect rest and more abounding joy in Thee and in Thy love.

Viaticum.

Text.—“He arose and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb, the Mount of GOD.”—I Kings xix. 8.

And now, O loving FATHER, I go forth. I leave this holy place to do the word that Thou hast taught me, and to use the strength that Thou hast given me.

Be with me this day and henceforward in Thy love and power ; and establish the thing which Thou hast wrought in me.

Give me courage to confess Thee before men ; to honour Thee by my life ; and, if Thou so willest, by my death.

Keep me under the shadow of Thy wings from the enemy that seeks my destruction.

Sustain me by the comforts of Thy SPIRIT, and by the blessed assurance of Thy eternal love.

Put in my mouth a song of joy and thanksgiving ; as I press forward on my pilgrimage ; that with the saints in Para-

dise and the angelic hosts above, I may make perpetual melody in my heart to Thee ; to Whom with Thy everlasting SON and glorious SPIRIT be given all praise and honour, all worship, reverence and love, now and for evermore. Amen.

THE POST-COMMUNION.

¶ *When all have communicated . . . then shall the Priest say the Lord's Prayer, the people repeating after him every petition.*

Our FATHER, Which art in heaven,
Hallowed be Thy Name. Thy kingdom
come. Thy will be done in earth, As it is
in heaven. Give us this day our daily
bread. And forgive us our trespasses, As
we forgive them that trespass against us.
And lead us not into temptation ; But de-
liver us from evil ; For Thine is the king-
dom, The power, and the glory, For ever
and ever. Amen.

¶ *After shall be said as followeth :*

O LORD and heavenly FATHER, we Thy
humble servants entirely desire Thy fatherly

goodness, mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching Thee to grant, that by the merits and death of Thy SON JESUS CHRIST, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee ; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD ; by Whom, and with Whom, in the Unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.*

¶ Or this.

Almighty and everliving GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy SON our SAVIOUR JESUS CHRIST ; and dost assure us thereby of Thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of Thy SON, which is the blessed company of all faithful people ; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious Death and Passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in ; through JESUS CHRIST our LORD, to Whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung,

Glory be to GOD on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, heavenly King, GOD the FATHER Almighty.

O LORD, the Only-begotten SON JESU CHRIST; O LORD GOD, Lamb of GOD, SON of the FATHER, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the FATHER, have mercy upon us.

For Thou only art holy; Thou only art the LORD; Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. *Amen.*

¶ Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

The peace of GOD, which passeth all

understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD : and the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you and remain with you always. *Amen.*

The Office is now ended ; but before you leave the church, make this final act of praise and thanksgiving to Almighty GOD, still humbly kneeling.

Praise the LORD, O my soul, and all that is within me praise His holy Name.

Praise the LORD, O my soul, and forget not all His benefits.

For Thy redeeming love,—for Thy renewing grace,—for Thy ever watchful care,—for Thy daily calls to repentance,—for the visitations of Thy SPIRIT,—for the seal of Thy forgiveness,—for the Bread which cometh down from heaven, and the Wine that Wisdom mingleth,—for these and all Thy mercies without number and above price, all glory and honour, thanksgiving and praise, be unto Thee, O ever-blessed and undivided Trinity, from me and from all Thy faithful, on earth or in the rest of Paradise, and from all the company of

Heaven around Thy glorious Throne.
Amen, Amen.

NOTE.—The Church directs that if any of the consecrated Bread and Wine be left, *the Priest and such other of the Communicants as he shall then call unto him shall, immediately after the Blessing, reverently eat and drink the same.* You will understand that in doing this you are not communicating a second time, but continuing the act of communion. You can communicate but once at the same Celebration. Be careful to take this second portion with the same reverence and devotion as the first. That Bread and Wine are still the Body and Blood of CHRIST.

SUNDAY EVENING.

After the Celebration.

You may say the Litany which follows with those of your household who have also communicated, or by yourself. In either case remember throughout all who have communicated with you.

A Litany to be used after the Holy Communion.

O GOD the FATHER, of heaven,	}	R. Have mercy upon us.
O GOD the SON, Redeemer of the world,		
O GOD the HOLY GHOST, the Comforter and Sanctifier,		
O LORD, the SON of GOD, Who to redeem us from sin and death didst become man, and of one flesh with us,		
O Blessed JESU, Who hast declared that, because Thou livest, we shall live also,		

O Blessed JESU, Who hast ordained two holy Sacraments whereby to create and cherish a new life in us,

O Blessed JESU, Who hast taught

us that, unless we eat Thy Flesh, and drink Thy Blood, we have no life in us,

R. *Have mercy upon us.*

O Blessed JESU, Who hast this day fed us with that heavenly food,

R. *Have mercy upon us.*

Forgive, we beseech Thee, merciful LORD, whatever Thou hast seen amiss in this our sacrifice and service ; pardon the iniquity of our holy things, and graciously present our offerings to Thy FATHER.

Forgive our wandering and idle thoughts, the weakness of our faith, and the coldness of our affections.

Forgive every secret sin and lurking evil of the heart, which have made us unmeet to draw near.

Forgive our imperfect preparation, our irreverence and presumption.

Forgive every spot and blemish, by which our offering is defiled.

Forgive us, we beseech Thee, O LORD our SAVIOUR, and of Thy great mercy grant, that that, which should be for our wealth, may not prove to us an occasion of falling ;

R. *We beseech Thee to hear us, O Lord.*

That these holy and awful mysteries, which were ordained to be a savour of life

R. *Forgive us, O Lord.*

unto life, may not through our sinfulness become a savour of death unto death ;

That in receiving them we may remember Thy Death and Passion, with ever deeper thankfulness and more devout affection ;

That the sickness of our souls may be stayed, and all our infirmities healed, through this heavenly medicine ;

That Thy grace and pardon may be sealed to us through these holy tokens of Thy love ;

That our souls may therefrom gather strength to grow in grace continually ;

That we may be one with Thee and Thou one with us ; that we may dwell in Thee, and Thou in us ;

That, being one with Thee, we may be one with all Thy faithful ;

That we may show that we are Thine by an increase of love and purity ;

That we may truly thank Thee for all the means of grace, and especially for Thy gifts in this most holy Sacrament ;

V. O CHRIST, the SON of GOD, eternal Priest and Sacrifice,

R. We beseech Thee to hear us, O Lord.

R. By Thy Blood and Merits deliver us from all our sins.

V. O CHRIST, the Lamb of GOD, that takest away the sins of the world,

R. Grant us Thy peace.

V. O CHRIST, the LORD of Life,

R. Vouchsafe to feed us with the Bread of Life.

V. Satisfy the desire of our souls.

R. Fulfil us with Thy grace.

Let us pray.

Our FATHER, &c.

Almighty and most merciful GOD, Who hast instituted these holy mysteries to be the food of faithful souls, mercifully grant that we, coming to Thine Altar with an undoubting faith and ardent love, may receive the pardon of our sins, and all other benefits of the Passion of Thy dear SON. Graciously accept the promises of amendment, which we have now made before Thee, and give us both the will and the power to keep them, that we may be established in truth and holiness, and abide in Thy peace, now and for evermore; through the same Thy Blessed SON, our SAVIOUR, JESUS CHRIST. *Amen.*

[Prayer for particular graces.]

[Collect for the Season.]

THE BLESSING.

The very GOD of peace sanctify us
wholly, and may our whole spirit, and soul,
and body, be preserved blameless unto
the coming of our LORD JESUS CHRIST.
Amen.

Part III.

THE MONDAY AFTER.

After Morning Prayers.

FEAR AND JOY.

Text.—“Serve the LORD with fear, and rejoice unto Him with reverence.”—Psalm ii. 11.

(A.)

ONCE more do I come before Thee,
O my FATHER and my GOD, to
confess my sinfulness and to implore Thy
mercy.

I am unworthy of Thy manifold goodness, shown to me day by day, from my birth upwards until now.

I am unworthy of Thy gifts of nature, of providence, and of grace.

Above all am I unworthy to touch that

Holy Thing, of which I have so lately even dared to partake.

Most justly might I have been banished from Thy sanctuary, and denied my portion of the Sacrifice.

For who am I that my LORD, the LORD of heaven, should thus come to me, should enter this defiled dwelling, to preserve and nourish me to life eternal.

It was of Thy mercy, Thou Most Merciful, that the fire came not rather from Thy presence to consume me.

Blessed be Thy holy Name for Thy long-suffering love to me, a sinner.

Or this (B.)

If I have dared to draw nigh it is because Thou didst bid me come, and promise that I should find rest in Thee.

I was cast down for mine iniquities ; but Thou hast lifted up my head again.

Thou hast given me beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

Thou hast clothed me with the garments of salvation, Thou hast covered me with the robe of righteousness.

Thou hast refreshed and comforted

me, and hast fed me with the Bread of Heaven.

Thou hast made me to sit down in heavenly places in CHRIST JESUS.

I will give thanks unto Thee with my whole heart ; I will speak of all Thy marvellous works.

For Thy loving-kindness is ever more and more towards me, and Thy truth endureth for ever.

Text.—“Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve GOD acceptably, with reverence and godly fear. For our GOD is a consuming fire.”—Heb. xii. 28, 29.

The Prayer.

Give me, O LORD, I beseech Thee, such a true and awful sense of my own sinfulness and of Thy holiness, that while I thankfully receive Thy gifts, I may never presume upon Thy mercy ; through JESUS CHRIST, our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, &c. (as at p. 14.)

After Evening Prayers.

RETROSPECT.

Text.—“When I remember these things, I pour out my soul in me.”—Ps. xlvi. 4.

(C.)

UPON my knees, and in Thy holy Presence, I desire, O gracious FATHER, to call to mind the good resolves that I have so lately offered unto Thee, and the great Gift that I have received from Thine Altar.

I have again pledged myself to fight under the banner of Thy CHRIST against His enemies and Thine.

I have cast from me the world, its evil principles and wicked ways.

I have renounced every sinful affection and indulgence of the flesh.

I have resolved to put away for ever envy, hatred, and malice, pride and rebellion, lying and deceit, and all the works of Satan.

I have sworn, and am steadfastly purposed to keep Thy righteous judgments.

K

Let not my heart turn back, nor my steps go out of Thy way ; but rule me continually in Thy fear, and make me faithful to Thy covenant.

Or this, (¶.)

I have sought Thee, O LORD, as Thou art to be found in Thy sanctuary. My prayer hath come unto Thee, into Thy holy Temple.

I have pleaded before Thee the One Sacrifice for sin, the atoning life and death of Thy dear SON.

Weary and heavy laden I have been to Him for rest, and have heard His blessed words of pardon and peace.

Yes, it was He Who whispered to my soul, Thy sins are forgiven thee, go and sin no more.

It was He Who gave those sacred pledges of Thy mercy, His own Body and Blood.

How can I best thank Thee for Thy goodness, and show forth all Thy praise ?

I will sacrifice unto Thee with the voice of thanksgiving ; I will pay Thee that I have vowed.

O knit my heart unto Thy Beloved by the SPIRIT that is of Thee and Him.

O that I may henceforth cleave to Him with a perfect love, and in Him live only unto Thee.

Text.—“They told what things were done in the way, and how He was known unto them in the breaking of bread.”—S. Luke xxiv. 35.

The Prayer.

O Blessed JESU, Whom truly to know is everlasting life, I beseech Thee always to reveal Thyself in that Holy Sacrament as the Redeemer of my soul from death, and to fix in my heart a deep and abiding remembrance of Thy love and mercy ; Who with the FATHER and the HOLY GHOST livest and reignest ever one GOD, world without end. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, &c. (as at p. 10.)

THE TUESDAY AFTER.

After Morning Prayers.

CONFIDENCE IN GOD.

Text.—“Wait on the LORD ; be of good courage ; and He shall strengthen thine heart. Wait, I say, on the LORD.”—Ps. xxvii. 14.

(E.)

THOU knowest, LORD, my sinfulness and weakness, my feeble faith and faltering courage, my carelessness, forgetfulness, and sloth.

But Thou hast bidden me lift up my heart and be strong ; Thou hast strengthened me with Thy strength.

Thou hast fed me with the Bread of Heaven, and established me in the grace that is in CHRIST JESUS.

That I may have power to fight against the evil one, and to overcome ;

That I may serve Thee with a ready mind and a whole heart ;

That I may endure hardness in Thy service, as becomes a good soldier of JESUS CHRIST, and that I may endure it to the end.

Thou hast taught my hands to war and my fingers to fight.

Therefore shall my eyes be ever looking unto Thee, from Whom cometh my help.

Though a host of men be laid against me, yet shall not my heart be afraid ; and though there rise up war against me, yet will I put my trust in Thee.

For I am Thine ; and it is Thou Who wilt defend, and help, and save me.

Or this, (JF.)

I will renew my covenant, and call to mind my vows.

Trusting to Thy love, and relying on Thy grace, I will again renounce my sins, and resolve to do Thy will.

I am weak, and my enemy is mighty ; but Thou art the strength of my heart and my portion for ever.

Thou wilt establish my heart ; for my hope and my trust are in Thee.

Thou wilt hold me up, and I shall be safe ; yea, my delight shall be ever in Thy statutes.

Thou hast refreshed me with the Bread of Heaven and the Waters of Life.

I will go on my way rejoicing, until I come into Thy glorious Presence, within the gates of the city of the Great King.

Text.—“Rooted and built up in Him, and established in the faith.”—Col. ii. 7.

The Prayer.

Grant, I beseech Thee, O merciful FATHER, that alway trusting in Thy love and power, I may cleave with a steadfast heart unto all that is true and just and pure, until I attain unto the full stature of a man in CHRIST; through the same Thy SON, our LORD and SAVIOUR. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, &c., (as at p. 14.)

After Evening Prayers.

THE SANCTIFYING PURPOSE.

Text.—“The servants of CHRIST, doing the will of GOD from the heart.”—Eph. vi. 6.

(G.)

THOU hast created me, O GOD, not that I should do my will, but Thine.

Thy will is the law of my life : O that I may never again depart from it.

Every moment of my life belongs to Thee. Grant that I may faithfully render unto Thee that is Thine, by living not unto myself, but unto Thee.

Write Thou Thy law in my heart, that I may love to do Thy will and to walk in Thy ways.

Thou hast given Thy SON to be the light of the world, the pattern of all godliness, and the source of all strength and holiness.

Teach me Thy will by His word and His example ; and sanctify and strengthen me, that I may do it, through the same JESUS, imparted to me in His holy Sacra-ments.

Or this, (D.)

Thou hast bought me with a price from the hand of the enemy, that I might glorify Thee in my body and my spirit.

I have been sprinkled with the blood of the covenant, and set apart as Thine.

Thou hast written upon me, Holiness unto the LORD, and set Thine own seal upon me.

O that I may be Thine for ever ; serving Thee in righteousness and holiness all the days of my life.

I will love Thee, O LORD, my strength : in all my doings I will remember Thee.

My life and all my powers have come from Thee ; and again I give them back, and consecrate them unto Thee.

With my heart have I believed in Thy CHRIST ; with my hand have I touched, and with my mouth have I received His sacred Body, the pledge and instrument of Thy love and grace.

Do Thou inspire and bless the thoughts of my heart, the works of my hand, and words of my mouth.

Text.—“Whatsoever ye do in word or deed, do all in the Name of the LORD JESUS.”—Col. iii. 17.

The Prayer.

Grant unto me, O merciful LORD GOD, such an unfeigned love of Thy SON JESUS CHRIST, that I may gladly, for His dear sake and in His holy Name, devote unto Thee and to Thy service my time, my labour, and my whole life ; through the same JESUS CHRIST our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, &c. (as at p. 10.)

THE WEDNESDAY AFTER.

After Morning Prayers.

FAITH.

Text.—“All things are possible to him that believeth.”—S. Mark ix. 23.

(I.)

THOU, LORD, hast promised to show Thyself to them that seek Thee with a loving faith.

Give me grace to seek Thee earnestly with a true heart, and to hold Thee fast when found.

Establish me in the true faith and knowledge of Thy holy Name.

Take from me every sinful doubt and fear. Save me from the misery of a wavering heart and a double mind.

Open Thou mine eyes, that I may see the wondrous things of Thy law; and open my heart, that I may receive and love them.

Blessed art Thou, O GOD, Who dost hide the mysteries of Thy grace from the

wise and prudent, and dost reveal them unto babes.

Let me not exercise myself in things that are too high for me ; let me never with presumptuous and rash thoughts intrude into the deep and secret things of Thy most holy Sacraments.

Give me the spirit of a little child, that I may believe Thy word, and trust in Thy love, without desiring to understand what Thou art pleased to hide.

Or this, (J.)

Meek wast Thou and lowly of heart,
O Blessed JESU ; and only to the lowly
dost Thou make the deep things of Thy
SPIRIT known.

Give me grace to receive Thy hard sayings of hidden wisdom with a teachable and humble mind.

Let me never fail to find Thee, or fear to confess Thee, in Thy holy mysteries.

For therein hast Thou come unto me, unworthy as I am, both clothed in humility and glorious in might.

According to Thy word has it been done unto me. Thou hast given me Thy Flesh to eat, Thy Blood to drink.

That Bread was Thy most sacred Body ;
that Wine was Thy most precious Blood.

Increase, enlighten, and confirm this
faith in me ; and fulfil both in my body
and soul the work of faith with power.

Text.—“Now faith is the substance of
things hoped for, the evidence of things not
seen.”—Heb. xi. 1.

The Prayer.

Grant unto me, O heavenly FATHER,
such full assurance of belief in Thy holy
Mysteries that I may attain to all the
blessed fruits of present union with Thy
CHRIST, and in Thy good time ascend to
dwell with Him for ever; through the
same JESUS CHRIST our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, &c. (as at
p. 14.)

After Evening Prayers.

THE LOVE OF CHRIST TOWARD US.

Text.—“The love of CHRIST, which passeth knowledge.”—Eph. iii. 19.

(R.)

GLORY to Thee, O JESUS, for Thy redeeming love. It was love that brought Thee down to earth to seek and to save that which was lost.

It was love that bade Thee stoop to the nature and the form of Thy sinful creatures.

It was love that sustained Thee in Thy toils and sorrows, in Thine agony at Gethsemane, in Thy death on Calvary.

And still in the same tender love dost Thou watch over me ; pity my weakness, and bear with my waywardness.

Among men greater love hath none than this, that a man should lay down his life for his friends.

But Thou for Thine enemies hast done this thing and more ; for me, who with my mouth show much love, but in my heart am ever wandering from Thy side.

Thou hast done more than toil and suffer and die for me. Thou hast given Thyself to be the very food of my soul, the heavenly sustenance of renewed life in God.

Glory to Thee, O JESUS, for Thy redeeming love.

Or this, (¶.)

Thou hast taken on Thee for our sake, O blessed LORD, the feeling of our infirmities.

Thou didst bear pain and sorrow as man, that as man Thou mightest pity and feel for us.

Thou only Holy One, Thou GOD and Man, undertake for me ; who without Thee am helpless and undone.

Eternal High Priest of all mankind, intercede for me with Thy GOD and mine.

Plead Thine own Sacrifice on my behalf ; and obtain for me the pardon of all my sins.

Were I holy as Thy angels are, I could not return Thy love aright. What then can I do, all sinful as I am ?

Teach me at least to love Thee with all the power of love that sin hath left.

Enable me to give Thee my whole heart, to have no wishes that Thou canst not bless, to trust to Thee and live to Thee, to own and honour Thee in all my works and ways.

Text.—“The love of CHRIST constraineth us.”—2 Cor. v. 14.

The Prayer.

O GOD, Who art the Giver of all good, I beseech Thee, that the love of Thy SON JESUS CHRIST may so reign in my heart, that through loving obedience to His blessed word and will I may become like unto Him, and be well-pleasing unto Thee for His sake; through the same JESUS CHRIST our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, &c., (as at p. 10.)

THE THURSDAY AFTER.

After Morning Prayers.

SPIRITUAL GROWTH.

Text.—“Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.”—*2 S. Peter i. 5—7.*

(M.)

MANY a time, O gracious FATHER, have I received Thy chastisements without being amended by them.

Many a time hast Thou bestowed Thy mercies on me, while I have neither seen nor felt Thy hand of love therein.

Often has Thy HOLY SPIRIT visited my heart and spoken to my conscience, but I have resisted His gentle influences, and been deaf to His voice.

The great gift from Thine Altar, the Bread that nourisheth to eternal life, the

medicine of immortality, I have received,
alas, I fear, to little good and profit.

And yet I know that Thou biddest me
be pure as Thou art pure, perfect as Thou
art perfect.

Now, therefore, O LORD, I do desire to
follow Thee with my whole heart.

I long to be restored to Thine image.

I long to have done with sin for ever,
and to rejoice in the liberty wherewith Thy
children shall be free.

I long to leave the earth, and mount on
eagles' wings, and dwell in the perpetual
light and glory of the Sun of Righteousness.

Or this, (¶.)

Draw me, O heavenly FATHER, nearer
to Him Whom my soul loveth, JESUS
CHRIST the Righteous.

Form me daily after the pattern of His
holiness.

Bring me in thought and word and deed
to a closer resemblance unto Him.

Strengthen me with all might, according
to Thy glorious power, unto all patience
and long-suffering with joyfulness.

Teach me to do the thing that pleaseth
Thee, for Thou art my GOD. Let Thy

loving SPIRIT lead me forth into the land of righteousness.

Lead me onward and lead me upward day by day.

O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill and to Thy dwelling.

Give me joy and peace in believing, that I may abound in hope ; that I may go on from strength to strength, until I appear before Thee in Zion.

Text.—“But grow in grace, and in the knowledge of our LORD and SAVIOUR JESUS CHRIST.”—2 S. Peter iii. 18.

The Prayer.

O GOD, Who to them that use Thy grace dost give more grace, inspire my heart with such love towards Thee, that, alway responding to Thy call, I may advance daily in all things pleasing unto Thee ; through JESUS CHRIST our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, &c. (as at p. 14.)

After Evening Prayers.

HEAVENLY-MINDEDNESS.

Text.—“Our conversation is in heaven.”—
Phil. iii. 20.

(¶.)

WE dwell in darkness, when we dwell
apart from Thee.

O GOD, the FATHER of Lights, pour
down Thy light from above, that I may
look upward, and behold Thee as Thou
art.

Thy power, Thy glory, and Thy good-
ness, are to be seen in all that Thou hast
made.

Open Thou mine eyes that I may see
Thee in Thy works, and sanctify my heart
that I may adore Thee.

Let not my heart rest on Thy creatures,
but rise through them up to Thee.

Inflame my soul with the pure love of
Thee; that I may love Thee for Thine
own sake alone.

O that I may see Thee in the sanctuary,
as Thy saints have seen Thee there: that
I may ascend in heart and mind from the

visible Altar of Thy Church to the heavenly Altar that is before Thy Throne.

Or this, (¶.)

O JESUS, Master, SAVIOUR, Who art the only true Priest and the only true Sacrifice, plead for me ; for I am Thine.

Thou Who, standing at the right hand of GOD, ever livest to make intercession for us, receive and present my prayers.

By Thy blessed Sacrament of Union lift up my heart and my soul with Thee ; that where Thou art, I even now may be also.

O that I may ever know Thee present among Thy faithful, gathered together in Thy Name.

That I may alway know Thee and embrace Thee, and make Thee mine own in that holy Sacrament.

Alas, that I should be so near to Thee through Thy love and indwelling Presence ; and yet so far from Thee through the coldness of this sinful heart.

The heavens were opened to Thy holy Martyr, and he saw Thee : O that I may by faith behold Thee now, through life, and at the hour of death.

That mine eyes may see Thee in Thy beauty ; that they may behold the land that is very far off.

Text.—“If ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of GOD.”—Col. iii. 1.

The Prayer.

Almighty GOD, Whose beloved SON came down to earth that He might raise us to heaven, mercifully grant that through Thy holy Sacraments I may be so joined unto Him, that forsaking all earthly things I may in spirit ascend whither He hath gone before, and dwell continually as in Thy holy Presence ; through the same JESUS CHRIST our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, &c. (as at p. 10.)

THE FRIDAY AFTER.

After Morning Prayers.

THE SPIRIT OF MORTIFICATION.

Text.—“Endure hardness as a good soldier of JESUS CHRIST.”—2 Tim. ii. 3.

(¶.)

I AM not worthy to stand before Thee,
I O God ; or to lift up my hands towards the mercy-seat of Thy holy Temple.

My heart is full of evil ; I am entangled in the snares of Satan ; I am tied and bound by the long habit of neglect and sin.

And this Thou knowest ; the secrets of my soul are not hid from Thee.

And yet to Thee only can I turn for help, for refuge and deliverance.

O cast not out Thy servant in displeasure.

Give me willingness to endure hardness and to suffer.

Give me courage and perseverance, that I may overcome and attain.

Blessed is the man whom Thou chastenest, O LORD, and teachest him in Thy law.

Refine me, then, O LORD, even as silver is refined ; though it be in a furnace seven times heated.

Purge away the tin and dross, and make me a vessel meet to receive and retain Thy gifts of grace.

Purify me, I pray Thee, according to the purification of Thy sanctuary.

Or this, (R.)

Give me the desire and the power, O merciful LORD GOD, to deny myself whatever displeases Thee ; to lay aside every weight that hinders me in the race which Thou hast given me to run.

Enable me to take up my daily cross with a cheerful and ready mind, and so to follow in the steps of my dear Master and Redeemer.

Give me grace to watch patiently against evil ; to bring every thought into captivity to Thy holy will ; and for Thy sake to renounce the love of earthly pleasure, gain, and honour.

For the sake of Him Who saw no corruption in body or in soul, deliver me from the bondage of corruption in which I lie.

Through His most holy Body and most precious Blood redeem me, my body and my soul, into the glorious liberty of Thy children.

Free me, and I shall be free indeed: Thy service is perfect freedom.

I will run the way of Thy commandments, when Thou hast set my heart at liberty.

Text.—“If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.”—Rom. viii. 13.

The Prayer.

O GOD, Who through Thy Blessed Sacraments hast made me a partaker of Thy Nature, grant that I may no longer follow the motions of my own heart, which are to sin and death, but being always governed by Thy HOLY SPIRIT of Adoption may mortify them and live; through the same JESUS CHRIST our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, &c. (as at p. 14.)

After Evening Prayers.

THE MIND OF JESUS.

Text.—“Let this mind be in you, which was also in CHRIST JESUS.”—Phil. ii. 5.

(S.)

THOU hast set before me in Thy SON JESUS a perfect pattern of humility.

He was lowly of heart, meek and patient; while I am proud, self-willed and haughty.

Yet He was without spot of sin; while I am, as Thou knowest, a very grievous sinner.

Show me to myself, O LORD, as I am seen by Thee: only do Thou support me, so that I sink under the knowledge of what I am.

For I do not grieve as I ought at my transgressions against Thee, my Maker, my loving FATHER, and most merciful GOD.

I am not duly ashamed even of my worst sins, though committed in Thy sight.

I know my unworthiness and I confess

it with my lips ; but my heart is still proud, and cold, and hard.

I therefore pray Thee by the atoning Sacrifice of Thy SON, I implore Thee by Thy grace dispensed from the Altar of Commemoration, that Thou wilt not leave me as I am.

By love or by fear subdue and turn me. Give me the broken and contrite heart that Thou wilt not despise.

Or this, (¶.)

O JESUS, only SAVIOUR, Who didst humble Thyself unto my nature and estate, forgive and take from me my sinful pride, high thoughts, and haughty tempers.

Through Thy mystical union with my soul and body, infuse into me Thy own mind and temper of humility and meekness.

Give me a spirit of faithful obedience to all that are set over me, grace to respect the aged, to reverence the lips that keep knowledge, and to make much of them that fear the LORD.

Give me such true lowliness of heart, that I may honour all men, and esteem other better than myself.

Enable me to rejoice when I am de-

spised with Thee, and gladly to suffer shame for Thee and for Thy truth.

Teach me how to glory in Thy Cross alone.

By Thy Cross crucify, I beseech Thee, the world unto me, and me unto the world.

Text.—“Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.”—S. Matth. xi. 29.

The Prayer.

O GOD, Whose dearly beloved SON JESUS CHRIST did humble Himself even to death for my sake, mercifully grant unto me such a deep and humbling sense of my own unworthiness, that I may enjoy the rest of the meek and lowly here, and at length enter into Thy eternal rest, through the same JESUS CHRIST our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, &c. (as at p. 10.)

THE SATURDAY AFTER.

After Morning Prayers.

STRENGTH TO HAVE VICTORY.

Text.—“In all these things we are more than conquerors through Him that loved us.”
—Rom. viii. 37.

(A.)

I KNOW my own weakness, gracious LORD, but I remember Thy mercy and power.

Thou art my light and my salvation : whom then shall I fear ? Thou art the strength of my life : of whom then shall I be afraid ?

Thou canst succour me in every temptation, and sustain me under every trial.

When I have failed, it has been because I forgot Thee, and was unfaithful to Thy grace.

When I have overcome, it was not I, but Thou, Who didst overcome in me.

And now Thou hast renewed Thy cove-

nant by sacrifice : Thou hast sent me help from Thy sanctuary.

O keep my soul and deliver me ; for I have put my trust in Thee.

Thou truly art my strength and my salvation : Thou art my defence, so that I shall not fall.

Or this, (V.)

O LORD JESUS CHRIST, Thou Great Captain of our Salvation, be with me and protect me in every danger from my great foe.

Enlighten me with Thy wisdom, and arm me with Thy might ; that I may escape his snares and repel his attacks.

Thy strength is made perfect in weakness. In Thee I can resist and prevail and conquer.

To this end didst Thou choose me, to be Thy soldier, and to fight under Thy banner.

To this end dost Thou deign to dwell within me through Thy Holy Sacraments ; that in me Thou mayest overcome and bind Thine enemies and mine.

Put on me, therefore, the breast-plate of righteousness : cover me with the whole armour of GOD.

My foes are many and strong and crafty ;
and I am as one that hath no strength.
My sins have made my arm to fail and
my heart to faint.

But in Thee will I put my trust : through
Thee will I do great acts : in Thy name
will I tread them under that rise up against
me.

Text.—“I can do all things through
CHRIST, which strengtheneth me.”—Phil. iv.
13.

The Prayer.

So strengthen and refresh me, O LORD,
I pray Thee, by the Bread which cometh
down from heaven and by the Spirit of
Thy grace, that I may withstand in the
evil day of trial, and having overcome
may stand before Thee without rebuke or
shame ; through JESUS CHRIST our LORD.
Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

Almighty GOD, the FATHER, &c. (as at
p. 14.)

After Evening Prayers.

PERSEVERANCE.

Text.—“We are made partakers of CHRIST, if we hold the beginning of our confidence steadfast unto the end.”—Heb. iii. 14.

(C. A.)

THOU hast set a great prize before me,
O my GOD ; and givest me strength
and swiftness for the race.

Thou hast given me to drink of the River
of Life, and filled my soul with Thy good-
ness.

And Thou wilt keep me in perfect
peace, when my mind is stayed on Thee.

I therefore pray Thee to confirm me
unto the end in Thy faith and fear and
love.

O hold Thou up my goings in Thy
paths ; that my footsteps slip not.

Forsake me not, O LORD, lest in my
folly I forsake Thee.

Let me never trust to myself, or distrust
Thee.

Let me never forget to seek or neglect
to use Thy gracious help.

Save me from all indifference to sin and weariness in well-doing.

For I have sworn, and am steadfastly purposed to keep Thy righteous judgments.

I have applied my heart to fulfil Thy statutes always, even unto the end.

Or this, (x.)

O look Thou upon me, and be merciful unto me ; as Thou usest to do unto those that love Thy Name.

For I do not forget Thy commandments, nor the place where Thine honour dwelleth.

For Thou, O LORD, hast heard my vows and hast hearkened unto my prayers.

Thou hast sealed Thy Covenant with me, and I am Thine.

I have received the Cup of Salvation and called upon Thy Name.

Thou hast fed me with food sufficient for me, and strengthened me to do Thy will.

Stablish the thing, O GOD, that Thou hast wrought in me.

So will I cleave unto Thee all the days of my life ; and will lay me down in peace at the last.

Text.—“Behold, I come quickly. Hold that fast which thou hast, that none take thy crown.”—Rev. iii. 11.

The Prayer.

O GOD, our merciful FATHER, without Whom there is no strength in us, give me such a measure of Thy grace, that I may run with patience the race that is set before me, and being found faithful unto death may receive the crown of life, which Thou hast promised unto them that love Thee; through JESUS CHRIST our LORD. Amen.

[Prayer for particular graces.]

Our FATHER, &c.

[Collect for the Season.]

GOD the FATHER, (as at p. 10.)

Part IV.

SELF-EXAMINATION AND CONFESSION BEFORE COMMUNION.

Text.—“Let a man examine himself, and so let him eat of that Bread and drink of that Cup.”—I Cor. xi. 28.

At your baptism a solemn vow was made on your behalf that you would renounce sin and obey GOD. This solemn vow you renewed in your own person when you were confirmed. Then also, that you might have strength to perform and keep it, the HOLY GHOST was given you by the laying on of Apostolic hands.

The great aim and endeavour of your life must be to fulfil that vow. Hence it is both your duty and your wisdom to think of it often, and to judge your principles and actions by it. That you may be reminded of this duty, and to some extent exercised in it, the following questions for self-examination have been devised and arranged according to the particulars of your covenant with GOD.

It has been already explained that the Friday before the Celebration is the fittest time for such a careful review of yourself. (See the remarks in

Part I. after the Morning Prayers for that day, p. 42.) You are advised to use the following form, or some other equally full, once a month at least. If you communicate more frequently than that, a shorter method will suffice at other times ; but be careful not to relax in the practice of a monthly self-examination of a more complete and searching kind.

The *Summaries* at the end of the sections in the following form may be used by themselves, when time does not suffice for a longer set of questions.

Before you begin to use these questions, kneel in your accustomed place, and putting yourself in GOD's Presence, pray,

Thou knowest me, O LORD, better than I know myself.

Take away the veil from my heart, and let me see myself as I am seen by Thee.

Show me wherein I displease Thee ; and give me true contrition for all mine offences ; through JESUS CHRIST, our LORD. Amen.

Whenever, during this examination of yourself, your conscience tells you that you have sinned, at once turn to GOD with sorrow and contrition, and implore His forgiveness :—

O LORD, I have done evil in Thy sight.
Spare and forgive me ; for I acknowledge that I have sinned against Thee.

THE FIRST PART OF OUR BAPTISMAL VOW.

I have promised and vowed that I will renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

THE QUESTIONS.

I. THE WORKS OF THE DEVIL.

Text.—“For this purpose the SON of GOD was manifested, that He might destroy the works of the devil.”—I S. John iii. 8.

(1.) *Sinful Tempers.*

Have I been jealous of others? Envious of their advantages, their natural gifts, their rank, their means, their success, or the praise and notice which they receive?

Have I been angry, passionate or quarrelsome? Peevish, sullen, spiteful, or ill-tempered to any one?

Have I in anger or hatred hurt any one by word or deed?

Am I entirely free from malice? Have

I been forgiving from my heart, if injured?
Do I love those who do not love me?

Have I stirred up strife among others,
or been secretly pleased when they disagreed?

Do I grieve at the misfortunes of others,
and rejoice when it is well with them?

Have I hurt the soul of my neighbour
by my bad example? By encouraging
any one in evil, or discouraging their
desire to do right?

Have I felt pleased, when I noticed the
faults and failures of others? Have I
spoken of them without good cause?

Do I study to be meek and gentle,
patient and forbearing? Am I ready to
bear with others and careful to give them
nothing to bear from me?

Have I been cruel or unkind to any-
thing that hath life?

(2.) *Pride.*

Am I unwilling to submit to that which
GOD orders for me? Have I repined,
desponded, or rebelled, when any cross
has been laid on me? If I am thwarted,
mortified, reproached, or ungently re-
proved, do I receive it humbly as from

GOD? Can I at all times say readily and trustfully, Not my will, but Thine be done?

Have I been unwilling to obey my parents, my spiritual pastor, my teacher, master, mistress, or any one in authority over me, where they had a right by the will of God to my obedience?

Have I loved, honoured, helped, and prayed for them as I ought to do?

Do I reverence the good, the wise, the aged? Do I honour all men?

Have I thought myself better than others and looked down on them? Have I been haughty, imperious, overbearing in my temper, or manner, towards any one?

Do I esteem others better than myself? Do I daily study to follow the example and teaching of Him Who said, Learn of Me, for I am meek and lowly in heart?

(3.) *Falsehood.*

Have I tried to persuade myself, or others, that what I like, or am drawn to, is good or true, while secretly doubting it, or not knowing it?

Have I pretended to be better,—or to be worse,—than I really am?

Have I made use of religion, or God's

Name, to help me in gaining any worldly or doubtful end? Or to hide a lower motive?

Have I slandered my neighbour, or made too much of his faults, either from dislike to him, or to hinder him of some good, or for the sake of amusement?

Have I deceived my neighbour in any way? From what selfish and bad motive?

Have I uttered or acted a lie to hide a fault? To be well thought of? For the sake of peace? For any reason whatever?

Have I led any one into error by telling only part of the truth? Have I neglected to correct a mistake, when it was my duty to do so?

Have I broken faith with any one? By not keeping a promise? By revealing a secret? By not fulfilling a trust?

(4.) *Forbidden Knowledge.*

Have I ever trusted to dreams, or omens? Or believed in good luck?

Have I ever tried to learn the future, or to discover secrets, by means out of the common course of nature and of Providence?

Have I ever sought intercourse with the

spirits of the departed, or with spirits of any kind?

Have I in any way trifled with the mysteries of the unseen world?

Summary.

Do I from my heart, as well as outwardly, renounce all the works of the devil and his angels, so that I do not follow, and am not led by them?

II. THIS WICKED WORLD.

Text.—“Our LORD JESUS CHRIST, Who gave Himself for our sins, that He might deliver us from this present evil world.”—
Gal. i. 3, 4

(i.) *Content and Trust.*

Do I seek first the Kingdom of God and His righteousness, and leave my measure of earthly comfort or advantage trustfully to Him?

Am I content with my share of natural gifts, of worldly means? With my place in life, my daily work and duties?

Or am I restless and dissatisfied with

anything in my lot? Have I sought to alter or amend it by any wrong or doubtful means?

(2.) *The Right Use of Means.*

Do I value earthly good only as GOD's gift, and as a means of serving Him?

Do I give a due portion of all that I have to His Church, for the maintenance and furtherance of His Worship and Truth?

Do I cheerfully and lovingly assist others in their necessity and distress, by alms and other acts of kindness to the best of my ability?

Have I hazarded the good gifts of GOD on games of chance, or rash schemes of covetousness?

Do I make a conscience of using money well?

(3.) *Upright Dealing.*

Am I careful to owe no man anything?
To hurt no one by delays of payment?

Have I borrowed without returning?
Have I injured anything belonging to another?

Have I charged more than I ought for my work, or my goods? Have I under-

taken more than I could do well? Or delayed to do what I have undertaken?

Have I been just and liberal to those employed by me?

Have I claimed or taken for my own that which was not mine?

Have I joined deceit to theft by defrauding any one?

(4.) *The Pride of Life.*

Have I renounced the love of human praise, and set my heart on that which cometh of GOD only?

Can I bear to be blamed, or ridiculed, thought strange, &c., when doing right?

Do I carefully avoid display in my dress, in personal ornaments, in the furniture of my house, &c.?

Am I careful to be dressed becomingly, according to my station; and can I then forget my appearance altogether?

Do I waste either time or money in things that are but for outward show, and the indulgence of vanity?

Do I follow the foolish fashions of the day, and adopt the fanciful manners, modes of speech, or idle humours, of the thoughtless world?

Do I order my life, my habits, manners, speech, deportment, dress, as becomes one, who knows that he stands in the presence of the all-seeing GOD?

Summary.

Do I from my heart and in my actions, as well as with my lips, renounce the vain pomp and glory of the world with all the covetous desires of the same, so that I do not follow and am not led by them?

III. THE CARNAL MIND.

Text.—“There is, therefore, now no condemnation to them which are in CHRIST JESUS, who walk not after the flesh, but after the SPIRIT.”—Rom. viii. 1.

(1.) *Sloth.*

Have I given more time to rest and sleep than health of body, or of mind, requires?

Have I been indolent and slothful? Idle and remiss at work?

Have I been heavy and dull through indifference, when I should have been alert and active, fit for prayer and other duties?

(2.) The Use of Food.

Have I been strictly moderate in meat and drink?

Am I content with plain fare, and thankful for that which is provided, whether it would have been my choice or not?

Do I consider health, and not appetite or liking, both in the quantity and quality of my food?

Do I deny myself luxuries, and keep my body under?

Do I study to be at all times ready for any work to which GOD may call me?

(3.) Purity.

Have I desired to be attractive? Dressed to become so? or used other means to obtain notice?

Have I sought, or even endured, the company of those whose words or manners were not perfectly pure and modest?

Have I carefully avoided every book, picture, or the like, that might suggest an impure thought?

Have I myself cherished any sinful fancy

or desire? Have I indulged any improper curiosity?

Have I said or done anything contrary to the perfect law of chastity?

Have I done anything that I should be grieved and ashamed that any holy friend should know of me?

Summary.

Have I from my heart and in my daily life, and not in words alone, renounced all the carnal desires of the flesh, so that I do not follow and am not led by them?

THE SECOND PART OF OUR BAPTISMAL VOW.

I have promised and vowed that I will believe all the articles of the Christian Faith.

THE QUESTIONS.

Text.—“GOD hath from the beginning chosen you to salvation, through sanctification of the SPIRIT and belief of the truth, whereunto He called you by our Gospel.”—2 Thess. xiii. 13, 14.

Do I unfeignedly submit myself to every truth revealed from GOD by JESUS CHRIST and His Apostles?

Am I ready, if need be, both to suffer and "earnestly contend for the faith once delivered to the saints?"

Or do I shrink from the entire reception of anything in Holy Scripture, as interpreted by the Church of England according to the teaching and practice of the first ages of the faith?

Do I honestly bring anything that I am inclined to believe or disbelieve to that test of truth, especially under the help and guidance of the Book of Common Prayer?

Am I influenced by my worldly interests, by my natural tastes or temper, by the love of peace, the desire of unity, or any other secret motive to dislike or doubt, to modify or colour, to hide or deny, any part of the Word of Truth?

Have I spoken or thought lightly of religious error, of heresy or schism?

Do I, as GOD commands me, mark and avoid them which cause divisions and offences contrary to the doctrine which I have learned from Holy Scripture and the Church?

Have I read or lent without due and

sufficient cause the books of those who are in heresy and error?

Summary.

Do I from my heart receive and study to show forth in my daily life every sacred truth of the Gospel of JESUS CHRIST?

THE THIRD PART OF OUR BAPTISMAL VOW.

I have promised and vowed to keep GOD's holy will and commandments, and to walk in the same all the days of my life.

Text.—“Now the GOD of peace . . . make you perfect to do His will, working in you that which is well-pleasing in His sight, through JESUS CHRIST.”—Heb. xiii. 20, 21.

I.—OUR DUTY TO GOD.

Do I study to avoid everything in thought, word, and deed that is displeasing unto GOD?

Do I endeavour to do everything that is pleasing unto Him?

Do I love Him with all my heart ; more than anything or any one in this world ?

Do I from my heart desire that GOD should always choose for me ?

Do I endeavour to give both heart and mind to my prayers and other duties of devotion ?

Am I also careful to give Him the outward reverence that He demands, by kneeling and other humble gestures of the body ?

Do I wander at prayer without striving to recall my thoughts, and humbling myself before GOD for it ?

Am I careless in prayer, as forgetting to Whom I speak ?

Am I irregular in my prayers, forgetting my duty, and indifferent to His blessing ?

Have I sought for religious excitement to stimulate weak faith or the flagging spirit of devotion ?

Do I pollute the offering of GOD by self-consciousness ? by thinking of the presence of others ? and of their thoughts about me ?

Have I formed my ideas of GOD, the FATHER, SON, or HOLY GHOST, from images and pictures, or other earthly objects ?

Have I used such objects to quicken

my devotion, or allowed them in any degree or manner to come between my soul and GOD?

Do I ever speak of GOD and holy things without due reverence?

Do I join earnestly with my brethren in our acts of common worship?

Am I careful to keep the appointed Fasts and Festivals, and to use all opportunities of public prayer, as I am able?

Have I diligently prepared for the Holy Communion, and received it with all possible devotion and thankfulness?

Do I daily read or hear some portion of GOD's written Word, with prayer that I may profit by it?

Am I less devout and careful in my religious duties when from home, or tried by any change of circumstances?

Have I ever doubted the mercy and goodness of GOD, or His readiness to forgive or help?

Have I ever presumed on the mercy of GOD, and sinned in the hope of forgiveness?

Have I trusted to my own ability, industry, or management without duly seeking and depending on the blessing and help of GOD in my affairs?

Have I been duly thankful for all His mercies and blessings?

Is all that I do done as unto GOD, and not unto myself or others?

Summary.

Do I indeed desire and strive to love GOD, my Creator, my Redeemer, my Sanctifier, with all my heart, and mind, and soul, and strength?

II.—OUR DUTY TO MAN.

Do I always ask myself how I would wish others to act towards me, and am I ready so to act towards them?

Do I daily exercise kindness towards all about me?

Am I forbearing, meek and gentle towards them, even when illtreated?

Am I patient with the infirmities of others, and ever ready to forgive, as I hope to be forgiven?

Do I pray for others, my friends, relatives, benefactors, [servants, employers,] and all in authority over me, especially in the Church of GOD?

Do I forgive those who injure me, and pray for them?

Do I rejoice in the repentance and in the goodness of others ?

Am I pleased with the success of others, even when it is beyond my own ?

Am I grieved when I hear ill of others, especially when it is said of them with truth ?

Do I do my best to help my neighbour according to his need, by cheerfully giving to him my time, care, attention, money, &c., as GOD enables me ?

Am I content to bear unthankfulness, and to be thwarted in my desire to benefit others through their fault ?

Do I persevere then for GOD's sake ?

Summary.

Do I indeed desire and strive to love my neighbour as myself, and to do unto all men as I would that they should do unto me ?

Unless you are blinded by sinful habit, such a review of your life and state, faithfully made in GOD's presence, must show you that in many things you are very far from what He would have you be ; nay, that you fall far below even that standard of holiness by which you commonly judge others, and ought to judge yourself. Every such act of self-examination, therefore, ought to excite deep contrition, and move you to a more earnest repent-

ance. And to whom can you go, when the burden of sin presses heavily upon your soul, but to Him Who alone can relieve, help, and strengthen you? Turn then at once to your loving, pitying FATHER. Confess all to Him with unfeigned sorrow for the past, and earnest resolutions never, by His grace, so to offend again.

The Confession.

I have sinned, O LORD, I have done very wickedly, through my fault, through my most grievous fault, and I am without excuse before Thee.

By evil thoughts, and idle fancies,
 By sinful desires and inclinations,
 By envy, jealousy, and anger,
 By suspicion, unkind feeling, and
 dislike,
 By sins of the eye, and of the ear,
 By sins of the tongue, and of the
 hand,
 By sins of the mind, and of the
 heart,
 By sins of the spirit, and of the
 flesh,
 By sins of infirmity and surprise,
 By sins of omission and neglect,
 By sins of wilfulness and choice,
 By sins against my neighbour,
 By sins against Thee, my GOD,

Especially by . . . (Here name particular
sins into which you may have fallen.)

Many and grievous have been mine offences, committed against knowledge and against grace, from the days of my childhood unto this hour.

I have broken Thy laws, I have grieved Thy HOLY SPIRIT, I have been unfaithful to my LORD and SAVIOUR, Thy SON JESUS CHRIST.

And behold, are not all these things written in Thy book?

O visit not mine offences with the rod, and my sin with scourges.

Wash me from them in the Blood of Thy Lamb, and renew me in Thy holiness.

For my transgressions are more than I can number, and more grievous than I can understand or feel.

Open Thou mine eyes, and melt this stubborn heart.

Turn Thou me, and I shall be turned.

O Blessed JESUS, SAVIOUR, leave me not in the snare of the wicked one, in the pit that I have digged for my own feet.

To Thy love and pity I commit myself. Thou art my only hope.

Plead for me, gracious LORD ; for without Thee I cannot even ask mercy for myself.

O GOD, the FATHER of my LORD, show now a father's love. Hear Thy SON pleading for me. Hear me in His NAME ; and by His Blood and Merits grant me Thy compassion, Thy forgiveness, and restoring grace.

O cast not out Thy servant in displeasure. Take away mine iniquity, and graciously receive me for His sake.

Deliver me from every bond of sin. Set my heart at liberty, that I may run the way of Thy commandments.

O give me the comfort of Thy help again, and stablish me with Thy free SPIRIT.

Let Thy loving SPIRIT lead me forth into the land of righteousness.

[Prayer for particular graces.]

Our FATHER, &c.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

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